

THE

Juvenile Instructor

VOL. 63

OCTOBER, 1928

NO. 10





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THE JUVENILE INSTRUCTOR, Vol. 63, No. 10

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There's a young neighbor of mine who is much interested in her children's school work. But the other day she came to me in distress because their report cards showed a steady lagging behind on the part of each child.

"What do they get for breakfast?" I asked.

"Oh, they eat hardly anything for breakfast."

I told her what the schools know about listless, backward children, that they were generally half-starved. She promised to give them a real breakfast every morning, and I told her how valuable Carnation Milk is, in furnishing a rich, nutritious milk supply for many breakfast dishes.

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2½ cups flour, ¼ cup cornmeal, 4 tsp. baking powder, ¼ cup sugar, 1 egg, well beaten, 2/3 cup Carnation Milk, 1 1/3 cups water, 4 tbsp. butter, melted, 1 tsp. salt. Sift dry ingredients; dilute Carnation with water; add beaten egg and melted butter. Stir liquid quickly into dry ingredients. Bake on hot lightly greased griddle. When cakes are puffed, full of bubbles, and brown on the edges, turn and cook the other side. The griddle should be hot enough to brown a cake on one side in 2 minutes.

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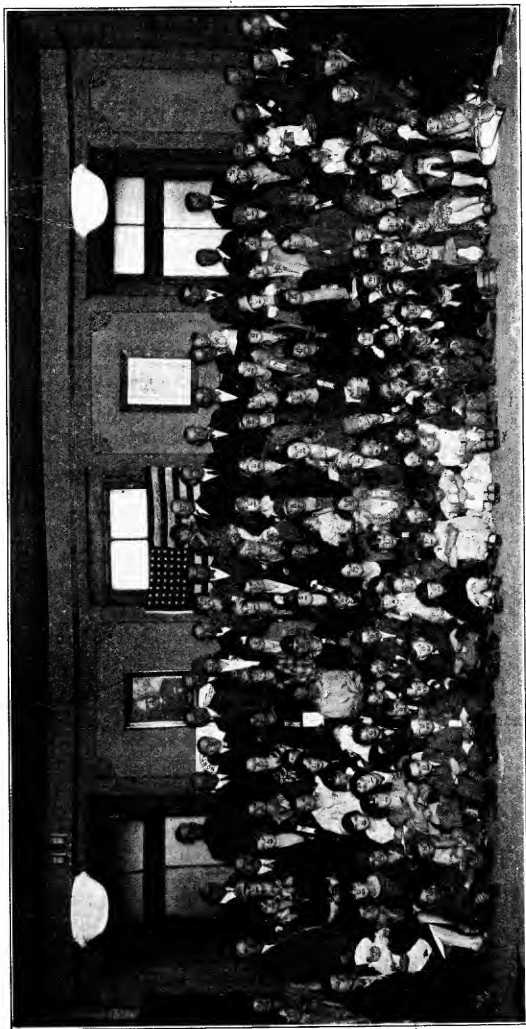
By Lula Greene Richards

Scientific little Dan
Wants to learn the spider's plan.
Where he gets the cunning art
How to measure—when to start.
Hitching first to some firm joint,
Making thence some distant point.
Who has taught him the design
Of his tiny, perfect line.

"Mother!" questions little Dan,
"Can't some scientific man
Tell us how the spider learns
Where to make his stops and turns
Till he has his web complete—
Does he work with head or feet?"

Ah! we have so many dearies
Like you, Dan, with funny queries
Also countless scientists
Telling why a cause exists
And why marvels must advance—
Studying spiders, bees and ants,
And all things that can be found
On the earth or under ground,
In the ocean or the air—
Everything from everywhere.

Much they teach is true and good
To be learned and understood.
If you keep the laws of health,
Make of wisdom stores of wealth,
You will gain the power to show
Truths some others may not know.
Truth will sometime make all clear—
Scientific Dannie dear.



LATTER-DAY SAINT SUNDAY SCHOOL, BUTTE BRANCH, MONTANA, MOTHER'S DAY, MAY 13, 1928
 Extreme left: Joseph T. Grover, President; Delos B. Price, First Counselor; Chas. A. Shaw, Second Counselor. Extreme right: Ralph Young, Superintendent; J. C. Kartchner, First Assistant; Irvin R. Carter, Second Assistant.

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A Man Among the Gentiles

October 12th, the anniversary of the discovery of America, brings to our remembrance the account of the glorious vision which the Lord gave to His servant Nephi, in which He showed the young man many great and marvelous things that were to take place in later years. Among other things Nephi says:

"And I looked and beheld a man among the gentiles who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land." (1 Nephi 13:12.)

The "man among the Gentiles" whom Nephi saw in vision, was Christopher Columbus, the celebrated navigator and discoverer of the western world. This noble and great man was called and chosen by the Almighty to perform the mission which he accomplished; he was chosen to bring to light a new world, even as the Son of God was chosen to redeem the world, and as Joseph Smith was chosen to lay the foundation of the Lord's great latter-day work.

Columbus, it is generally believed, was born in 1435 or 1436, at Sogoleto, a suburb of Genoa. We will pass over his childhood and start with his life when he was more than 30 years of age. At that time we find him shipwrecked in a foreign land and in very poor circumstances. He made his way

to Lisbon, where he found friends who assisted him in obtaining employment. The work in which he was engaged was map drawing, and in this vocation we can readily discern the hand of Providence, for such work was very helpful to Columbus in the performance of his divinely-appointed mission.

In Lisbon, Columbus became acquainted with the daughter of a distinguished sailor named Bartolomeo Perestrelo. This man had been governor of Porto Santo, an island near Madeira, but had died some years before. Columbus found favor in the eyes of the young woman's mother and gained her consent to his marriage with her daughter. After his marriage Columbus went to live with his mother-in-law. This brought him a step nearer his goal, for his deceased father-in-law had left behind him maps and charts which proved of great service to Columbus.

At this time the face of Columbus often turned toward the setting sun. When he was about 40 years of age he paid a visit to the island of Porto Santo, where his wife had an estate which had been bequeathed to her by her father. Here Columbus received a sum of money, income from the estate, and also new inspiration for the work which Heaven had assigned him. The inhabitants of the island told him that when far out at sea, they had seen strange islands toward the setting sun. They told him other

stories, all of which were pure fiction, nevertheless they helped Columbus by driving him to a fresh study of his maps and charts.

The first application Columbus made was to John II, King of Portugal. The king granted him an audience, and Columbus, who was a good talker, and thorough master of the subject, convinced the king and won him into his confidence. Then the question of pay was brought up, and when Columbus stated his terms the monarch was dumbfounded. Columbus would be satisfied with nothing less than the rank of admiral, the title of Viceroy over all new lands discovered, and a tenth of all the revenue obtained from them. That was too much for the king. He said, however, that he would give the matter consideration.

Soon after this, King John called to him a wily doctor, who reminded his majesty that the sea was free to everyone, and that it would be an easy matter to test the value of such an expedition. The doctor advised the king to select a confident sailor and to send him out with secret orders, under the pretext that he was carrying provisions to the Cape Verde Islands. He could follow the setting sun as well as Columbus, and if there were land beyond the western waters he could find it. If success followed, the king would be bound by no promises. Strange as it may appear, this dishonorable scheme appealed to his majesty. A competent man was chosen, a vessel fitted out and sent on this voyage of discovery. Failure attended the expedition; the captain was unable to keep his course, and becoming frightened at the magnitude of the task he had undertaken, he returned home, declaring that Columbus was a dreaming fool.

When Columbus heard of the contemptible trick, he was terribly wounded in spirit, and declared he would have no further dealings with the man who had so blighted his hopes.

About this time his wife died, leaving him an only son, and also very poor in pocket, for the property his wife possessed had been wasted by Columbus by the expenses to which he had been put.

In 1484, when Columbus was nearly 50 years of age, he left Lisbon, to go he knew not where. The following year we find him in Palos, in Andalusia. Outside the town there was a Franciscan monastery, the hospitable doors of which were always open to poor travelers. One day, Columbus, leading his boy by the hand, knocked at the door of the monastery and begged that a little bread and a draught of water might be given to the child. He was desired to enter, and as he sat waiting for the promised alms, the prior, Juan Perez de Marchena, passed by. Something in the appearance of Columbus arrested his attention and he stopped to speak with him. The prior soon discovered that he was talking to a man of more than ordinary intelligence and character, and as Columbus unfolded to him some of his plans he became greatly interested and requested the stranger to tarry at the monastery for some days.

After listening to the visions of Columbus, the monk was convinced that they were not merely "idle dreams of an idle fellow;" he believed in them, and so strong was his belief that he set to work to devise means to assist Columbus in the carrying out of his life's mission. He remembered that he had a friend in Fernando de Talvera, the confessor to the queen, and to this man he wrote a letter of introduction for Columbus.

After months of patient waiting, Columbus, through the good influence of the Cardinal Archbishop of Toledo, was permitted to enter the royal presence. King Ferdinand and Queen Isabella listened attentively to his story, and when he had finished the king said he would call an assembly of the most notable mathematicians, astronomers and geographers in his realm and

get their opinion concerning the matter.

The conference assembled at Salamanca, and after wasting a great deal of time in discussing things that were entirely foreign to the subject, finally broke up without arriving at any decision. Nothing more was heard of the matter till 1491, when the Commission of Inquiry made its report, a very unfavorable one. "It sagely decided that the ideas of Columbus had no rational foundation, and that the proposed adventure was a hair-brained scheme totally unworthy of great sovereigns like Ferdinand and Isabella." Such was the decision of these "wise and learned" men, and in thinking of it we are reminded of the saying of the Apostle Paul: "The wisdom of this world is foolishness with God," and also the words of the Prophet Isaiah: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

The queen did not altogether agree with the decision of the commission, and some time later she sent Columbus a conciliatory letter. Columbus, who was now 65 years of age, decided to quit Spain and repair to France. He returned to the monastery at Palos to bid farewell to his old friend, the prior Perez. When the latter had heard his friend's story, he assured Columbus there was still hope, and advised him not to go away until another effort had been made on his behalf. The monk, who had been formerly confessor to the queen, immediately wrote a letter and sent it by special messenger to her majesty. He expressed implicit confidence in Columbus and in the work he was desirous of undertaking, and predicted that Spain would forever regret it if she allowed so honorable a project to pass into the hands of a foreign power. The letter made such an impression on the queen that she at once summoned Perez to wait upon her. At the close of the interview, her majesty expressed a desire to see Columbus as soon as possible,

and gave Juan Perez sufficient money to pay the expenses of his friend.

In 1492 Columbus found himself again at court. A new commission was appointed to arrange terms with him. If they expected Columbus to be modest in his demands they had misjudged him. Nothing would satisfy him but the rank of admiral, the title of Viceroy, and a tenth of all revenues forthcoming from the lands he might discover. The commission reported to the queen the unreasonable demands and advised her majesty to reject them, which she did. They offered Columbus more reasonable terms, and told him that if he did not accept them the negotiation was at an end. To their amazement, Columbus rejected their offer and left. He went to his lodgings, paid his bills and departed from Granada. After traveling about six miles he heard the clatter of hoofs behind him, and on turning around he saw a messenger from the queen signalling him to stop. The messenger told Columbus that the queen had been induced by some powerful friends to reconsider the subject and that she had decided to accept his terms. We can imagine the feelings of Columbus on hearing the news. All his years of work, of patience and hope were at last to be rewarded.

At last the little fleet was ready, and set sail on the 3rd of August. The three vessels—the Pinta, the Nina and the Santa Maria, if dismantled of masts and rigging, could have been packed in the hold of a modern liner, their entire tonnage could not have exceeded two hundred tons. On Sunday, September 9, the adventurers lost sight of land entirely. Space prohibits us from describing in detail what happened from that time till the 12th of the following month. Time and again Columbus was importuned to turn back, but he would not. Even when his mutinous crew threatened him with death, he faced his fate without a quiver. "Yes," he said to them, "you

can cast me into the sea. I do not fear death, for I have long been prepared for it. But how will it be with you when you reach Spain again, and your crime stands revealed before their majesties, whose commission you have outraged?"

At length, on the 11th of October, there was such evidence of land that no one could dispute it. Columbus told his men their labors would soon be at an end, and that from that time on they would take in sail at night and proceed with caution.

"And now for the last time," says the historian, "the sun goes down into a realm of intangible mystery; but there is no sleep for eyes that are kindled with the fever of an intolerable suspense. So the Admiral takes post in the deck house where he can sweep the forward horizon with his craving glance. Soft! there, low down in the dimness between sea and sky—what is that? As God lives it is a light, a light; it cannot be a star! It is not diamond-like, as God's stars, it is ragged and flickering like every light of human kindling. Alas! it is gone. It was an illusion of an overwrought brain. No, there it comes again; it moves, it waves, it is a torch-light upon some shore. Trembling with joy, not yet certain of itself, the Admiral calls softly to an officer on deck, Pedro Gutierrez, by name. The officer looks in the direction indicated, and after an instant sees a spark. God be praised! It must be a light on land. It comes, it goes, it rises and falls, as though it were a torch in some fisherman's boat, or carried by hand from house to house on the shore. Another comrade is called, but when he mounts to the post of observation the light can be seen by no one, and it reappears no more. In these strange regions even the senses cannot be trusted on evidence so evanescent. But hark! a gun booms from the Pinta on in front. She stays her cautious course. She lies to; she has

seen land. The weary days of suspense are past, and an unknown world awaits the unveiling of the dawn.

"When morning rose, on Friday, October 12, 1492, the scene served rather to excite than to gratify curiosity. Columbus saw before him a low, flat island, some fifteen miles long, clothed everywhere with strange luxuriant foliage. From the woods along the shore, groups of men, women and children came running to the waterside, where they stood, gazing in evident perturbation and amazement. So far as could be observed, they were of a race never seen before. That they were barbarous was clear, for they had not a stitch of clothing amongst them; but whether friendly or hostile could only be ascertained by experiment. Arrangements were speedily made to put them to the proof. A landing was effected with imposing show of scarlet and gold and flashing armor. The Admiral knelt and devoutly kissed the soil. Then with blare of trumpets astounding to the natives, possession was taken in the names of their Catholic majesties. The island was christened San Salvador.

"Think of what those new lands have been to us—the refuge of persecuted truth, the asylum of oppressed freedom, the breath of life to millions who, in the dense struggle for existence here must have perished. Think of the favorable circumstances under which new political experiments have been tried, of the impulse given to inventive genius by the preciousness of labor amid the vast area to be subdued. Think of the tide of wealth which has thence recoiled upon our shores, wealth not so vulgar as the treasures craved by Spanish greed, but wealth of experience, wealth of knowledge, wealth of power, wealth of enlarged life. There is no record in history of any achievement by an individual man which can be compared in the enormous sweep of its results with the discovery of America."

TRUE PIONEER STORIES



By Harold H. Jenson

Zina Young Card

Personality means a lot in this world and Sister Zina Young Card, the first matron of a Church school, and an active worker in every line of endeavor, was blessed with an overabundance. To always wear a smile, even when adverse circumstances come, is rather hard, but this writer believes Sister Card, who lives in the Bodell apartments in Salt Lake, has accomplished this. When interviewed she was sick in bed, yet with a cheery greeting she consented to an interview and in part her story was as follows:

"I was born in the Old Log Row on April 3, 1850, the daughter of President Brigham Young and Zina D. Young, one of the most beloved mothers in Israel. Our pioneer homes were located where the cars go up on First Avenue on the north side of the street. There was a group of log houses in a row, with one large room on the west and an open fireplace where we did our baking. This was before the Lion House was built.

"We all lived near together and justice predominated the Young family, for all shared alike. Obedience was the rule and love was the law with us. Father, at home, was the most affectionate and loving of men, for he thought a great deal of his children and they appealed to him.

"Mother later taught school in a little adobe room built where the Bransford apartments now stand. Father's children and his brother's, Joseph Young's children, attended. Mother also lived in this home and at night the boards and sawed logs, which served for school benches, would be removed outside to make room for sleeping accommodations. At first we

had but few books, but later when the Lion House was built, a large school was held in the basement and here we had slates, pencils and books. I remember cherishing a slate pencil a whole school season, such a treasure it was. Previously mother would find pieces of paper and take charcoal from the fire to draw pictures and write for us.

"I also remember the famine of 1855, when the grasshoppers devoured everything. We had to go on rations, and although my mother didn't have any too much, she divided with others less fortunate. I remember one man brought a bag of corn to her to pay for his children's schooling. Mother was also sent for by everyone, for she was a nurse and pioneer midwife, attending many of President Young's family, as well as others.



ZINA YOUNG CARD

"One of the first of my recollections is of a large barn that stood east of the old Log Row and of mother milking the cows. The White House, now torn down, was built on what was called Brigham Street and here some of father's family moved, although we moved to the little adobe school room.

"Our clothes were homespun. Father had a weaver in the house and our parents helped design our dresses, although we had a say as well, so that there was variety. We wore a great deal of clothing, much more than was necessary, or than is worn nowadays and our underwear was of cotton. We had home-made straw hats, not so pretty. Later father imported some for his daughters. At first we were taught to braid them ourselves, and also help make our own stockings. We were raised more in the Puritan style in those days, for our parents did not believe in fancy clothes. In fact, father organized the Retrenchment Association among his daughters, in order that they might not follow the styles of the day. He was against hoop skirts, and dresses that dragged on the ground, or too many frills and laces. He wanted modesty in dress and we followed his counsel and never had cause to regret it.

"This does not mean we did not have any pleasure. Father was a great believer in the motto that all work and no play makes Jack a dull boy. He had a stage built with a curtain right in the Lion House, and here we were taught music and dancing. I must have been six or seven, when I remember he had a piano brought from the east by ox team for his children. Our first music teacher was Sister Lockley and then Charlotte Cobb, and our dancing master was Henry Maiben, an Englishman. We were taught all the dances of the day from the minuet to the polka. We also had festivals and parties.

"The Social Hall was the first place of amusement built and we often took

part in doings there. Mrs. Cook was another teacher of music who was gifted as an artist and helped many of our family to express their talents. In fact, many were gifted, although we didn't have instruments, we used to sing together after family prayers. A bell would call the entire family to prayer each night in the Lion House and we used to have a regular home evening afterwards, with the children entertaining the older folks.

"I was also called to act as secretary of the first Retrenchment Association organized in the 14th Ward. President Young had stated, 'the world would soon be brought to our doors and he wanted his daughters fortified against foolish fashions.' This was the original idea for the Retrenchment Association which later became the Y. L. M. I. A. My Church work began from then on in earnest and I was counselor in the 13th Ward Retrenchment Association. No stake organizations existed at that time. In 1878 I went to Provo and was president of the Primary Associations of Utah stake.

"My husband, Charles Ora Card, was advised to go to Canada by President John Taylor and was the first "Mormon" settler there. In fact, Cardston was named after him. He and William Hendricks, Joel Ricks, and Isaac E. D. Zundell, were just sent to British Columbia to locate, in 1887, a suitable place for Saints to gather. They found nothing on that side, but went over the mountains on horse back until they came to McCloud, where they met in Calgary the Mounted Police, who gave them advice about a beautiful valley with running water at what was called Lee's Creek in Alberta. They traded their horses for a wagon and team and proceeded to this location, arriving on a Saturday. They fasted until Sunday and held a meeting. My husband was inspired that "this was the place" for the Saints and dedicated the land to

the Lord. Today there are four stakes there and thousands of people.

"We lived there until 1903, or seventeen years, when my husband's health failed and we came back to Utah. He only lived three years after that, dying in 1906. I had presided over the young ladies organizations in Canada for sixteen years.

"Previous to going to Canada, I had been called to act as the first matron of a Church school serving under the famous teacher, Karl G. Maeser, at the B. Y. University in Provo for six years. After my return to Utah, served at the Logan B. Y. College as matron for three years and later at the L. D. S. University for six years. I have also found much joy in temple work and still do today. Witnessed the dedication of the St. George temple. I think the most wonderful event of my life was seeing the thousands of children in the Pioneer Jubilee pageant this year, a sight I will ever remember. I have served on the general board of Primary Associations for fifteen years and have watched its remarkable growth.

"My association has brought me close to girls today as well as yesterday. There is a difference, I must admit, but we were raised in different times and circumstances. There was not the familiarity among the sexes then is now. This has been brought about, principally, because women today occupy many of the positions of men, there are women doctors, law-

yers, farmers, etc. The result, chivalry among manhood has changed. In the yesterdays, men were looked upon as the protectors of women and not equals. The greatest thing in the world in those days was large families. Now education and resources have changed. The barrier between the sexes, by their association, has been cut down. I think, however, that young women are just as good today as in olden times, except that parents are not so particular as to environment. As far as faith and good works are concerned look at our hundreds of young people engaged in Church activities and their work as missionaries. In fact, the need now is to find something for young folks to do to keep them occupied, especially returned missionaries. I think the Stake employment bureau idea is a fine one, for many return, and for months have nothing to do and naturally get despondent. We should show our appreciation more, by helping the missionaries who return.

"I want to bear my testimony of the wonderful love that prevailed in President Young's family. There was not the jealousy people imagine, but we lived in unity. There was sacrifice, it is true, but love begets love and hate begets hate, and there was certainly love in our family. My mother raised four children from another family whose mother died, and sacrifice made us strong, a lesson that could well be followed today of doing good always."

He Who Plays the Crooked Game Loses

I was deeply impressed, and I hope the young men of the United States were impressed, with the remark made by one who was nationally disgraced recently when he said, it seems to me, in a rather repentant spirit: "I have played a crooked game, and I have lost." Boys, that is the story of every one who plays the crooked game. The one who plays the game straight, who deep down in his soul does the right thing, because it is right, is the man who has that peace and contentment that we all so much long for.—*David O. Mc Kay.*

What My Religion Means to Me

By Franklin S. Davis

Every known material object is tied in some way to another object. The tie or coupling may be tangible or intangible; but whatever it is, it must securely hold together the objects, else one or the other or perhaps both are bound for destruction.

For example, everything belonging to this world is tied to the earth. The vegetable and animal kingdoms, as



well as man's, are firmly planted on the earth, either by tangibly growing out of the earth, as if a part of the earth itself, as witness the tree, or by being subject to the law of gravitation. If for even a second, we are told, the law of gravitation were to become ineffective, everything on the earth would be thrown into space and to possible destruction. The earth itself, being held in its orbit by some such law is securely fastened to the Universe of which it is a part. There is nothing of a material nature that can claim for itself entire independence.

This being true of the material world, I believe it is also true of the spiritual. To fail to hold fast to spiritual truth is to invite death spiritually.

However, in the process of making spiritual contact, one is always confronted with the question, what and where is the spiritual truth to which I must tie?

One way to find out is by experimentation. But that process is not altogether satisfactory; it is often fraught with dire results. For example, we are told that the bite of a rattlesnake is poisonous. We can dis-

regard this alleged truth and say to ourselves, "I don't believe it; I am going to find out by experimentation," and then proceed to let a rattlesnake bite. That is an extreme illustration of a rather hazardous process of finding truth or error.

On the other hand, the danger of believing everything is illustrated in the story of the Indian and the white man. It is said that the Indians in a certain locality had obtained the white man's gun powder. In order to protect himself against the use of the powder by the Indians, the white man told them to plant the gun-powder and it would grow to produce corn. The Indians believed, and, of course, to their own disappointment, proved the lie.

This is another extreme illustration. It points out the weakness of too much belief; the former showed the danger of too much doubt.

Now with reference to spiritual truth, shall we believe everything; shall we doubt everything and so be forced by experimentation to find that which we shall tie to; or what shall be our course of action?

I have found the following steps not only effective, but necessary:

1. A temporary acceptance of all that appears to be right, from whatsoever source it may come, according to my own best judgment.

2. An endeavor to secure authoritative opinion on the subject from the best possible sources.

3. An application or use of that which first appeared to be truth and which later was confirmed by the best authority available.

With reference to the first step, it is evident that there always exists a possibility that one's judgment may be faulty. In that event, of course, his first religious conceptions will be

faulty. However, I take it that no man can be expected to exercise more than his intelligence may make possible.

The second step calls for an appeal to the highest authority of all. I have reference to God. He should be consulted on every problem. In matters of religion He is indispensable. Man's opinions, no matter who the man, are necessarily not conclusive. Every person is entitled to know what the Author of religion has to say regarding His own creation. Otherwise religion had better be left alone, for finite man is incapable of revealing the infinite.

The third step is the real determiner, the prover of truth. "By their fruits shall ye know them."

Having taken these steps with regard to the spiritual truth to which I must tie, my religion has become to me the "Iron Rod," which will hold me fast, no matter what the conflict from without. While I may not be tied to my religion as a tree is rooted in the earth, I am tied to it by an invisible force, likened to the earth, kept within its course by the invisible law of gravity. To the degree that I obey the laws found in the religion of my

church, am I kept in the path of peace and safety. On the other hand, to the degree that I disobey do I stand in danger of being spiritually "dashed to pieces."

My religion, therefore, becomes the measuring rod of all the facts and principles that may come to my attention. If they conflict with my religion I accept them not, for it (the religion of my church) is the ultimate to which I must forever cling if I would be happy. That is what my religion means to me.

It is said that a certain minister of Denver, in walking in the fields, found a boy flying a kite. It was cloudy and the kite was soaring above the clouds and could not be seen. The minister said, "Son, what brings you into the field on such a day?"

"Oh, said the boy, "I am flying my kite."

"What? flying your kite?" said the minister, "I do not see any kite."

"No," said the boy, "Maybe you don't see it. It is too cloudy; but I know there is a kite up there. I can tell by the pull of it."

I am tied by an unseen force to eternal principles which constitute my religion. I can feel the pull of it.

I Thank You

By Grace Ingles Frost

I thank you is a sentence short,
But, oh! so very pleasant,
It carries warmth of kindness,
Alike to king or peasant.

I thank you costs one not a cent,
Nor extra breath to say it;
Then, why neglect to voice the words?
Speak now; do not delay it.

It is like sowing to the wind,
To serve on unrequited.
There's many a youthful impulse dies,
And many a hope is blighted.

By just the lack of three small words
Having been repeated;
Without such meed of courtesy,
Of joy is service cheated.



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Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR
GEORGE D. PYPER, ASSOCIATE EDITOR
ALBERT HAMER REISER, BUSINESS MANAGER

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SALT LAKE CITY, - - OCTOBER, 1928

The Teacher-Training Course

If we are to judge from the first month's lessons prepared for the Sunday School Teacher-Training department by Elder Adam S. Bennion, and published in the September *Juvenile Instructor*, a great treat is in store for all of our officers and teachers who will carefully read and study

them, and especially for those who may be called to take the course in the various Sunday Schools.

From the very outset, these lessons are full of inspiring thoughts for, and valuable helps to the forward-going teacher. Beginning with the teacher's opportunities and responsibilities, and following in logical sequence with the meaning of teaching, the function and preparation of lessons, and closing with a laboratory exercise in lesson preparation, the work for October is full of such rich material as no teacher in Zion can afford to miss.

Undoubtedly the success of class work will depend largely upon the promptness and dispatch with which stake and ward officers organize for study. The ones who lose will be the ones who lag. In proportion to the zeal shown in getting the teacher-training machinery in good running order, will come the benefits from this great movement.

Science and God

In a recent meeting of the British Association for the Advancement of Science, Sir Oliver Lodge, the great scientist and philosopher, with fervent emotion, declared the existence of God and of a future life. The announcement came with peculiar force in the face of the fact that the retiring head of the British Association, is an atheist.

The dispatches say that Sir Oliver, with "beard as white as snow and a majority of his distinguished congregation scarcely less venerable in appearance in the humility of his belief," declared:

"Science, with all its great work, has not eliminated the accumulated witness of the ages.

"The immensity of possible discovery contrasts with our feebleness in putting it into words, for that reason never throw away hastily any old faith or traditions because of some dogma of science; do not run foul of conventions merely because you do not see the good of them.

"The problems do not get easier as the world grows older. The extraordinary multiplicity of plants and animals is astounding. What an imagination the Creator must have had! Our growth of knowledge of the planetary system shows that everything is governed by one system of law.

"Real existence is a much wider thing than terrestrial existence. We are mistaken in believing that life can exist only for material bodies. It can exist, perhaps, better, with immaterial things.

"There are many persons who formerly lived on this planet and who still hover

close to us. They retain many of the attributes that they once had here. The dead are not dead, but alive. They have bodies, but not of matter, what I may call spiritual bodies. They are clothed, but not with material clothing.

"Mankind came on to the earth very recently, so its corporate blunders are the mistakes of infancy. Our squabbles are like those of children in a nursery but they are deadly, and I hope we will have no more of them. They tend to destroy civilization."

In view of the tremendous propaganda of that Godless organization self-styled the "American Association for the Advancement of Atheism," purposing to destroy the faith of high school, college and university youths in a supreme being, it is thrilling to hear a great voice crying out from the desert of unbelief, "*God Lives.*"

Responsibility for Teaching Children

To parents is assigned the first responsibility for the training of children. The Lord through the Prophet says:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents."

Direct responsibility could not be assigned more emphatically and clearly than it is assigned in that paragraph. Parents, there is the word of the Lord to us regarding the proper training of children. Education commences at the mother's knee, and every word spoken in the hearing of little children tends toward the formation of character. Let parents always bear this in mind. Victor Hugo says: "There are no bad herbs and there are no bad men—there are only bad cultivators." If we could have parents who are good cultivators in our homes, which are the gardens of the Lord, our civil officers would have little difficulty in maintaining order, and the violations of law would be less frequent.—*From David O. McKay's Conference Address, April 8, 1928.*

Seek ye the Lord while He may be found. Call ye upon Him while He is near. Is. IV. 6.

"I find the doing of the will of God leaves me no time for disputing about His plans."

SIGNS OF THE TIMES

BY J. M. SJODAHL

CAPTAIN AMUNDSEN

Captain Roald Amundsen and his five companions perished in the Arctic Ocean, while winging their way northward on their errand of mercy. That sad fact is proved by the finding on August 31, in the vicinity of the Island of Vann, of the Bird Islands, part of the French plane in which they were traveling. They set out from Tromsø, Norway, on June 18, this year, and nothing has been known of their fate, until this message of the tragedy reached the world.

Captain Roald Amundsen was one of the great explorers. He was a Norwegian by birth. In 1897-9, at the age of 25, he joined an Antarctic expedition, and acquired experience in polar research. When he came home from the South, he laid his plans for finding the Northwest passage. In his little vessel, the "Gjoea," he set out from Oslo, June 16, 1903. On this trip he located the magnetic pole at Boothia Felix, near the most northern point of the American continent, and then he proceeded to Fort Egbert in Alaska, where he arrived in December, 1905.

In 1911, on October 19, he began his trek over the Antarctic continent and arrived at the South pole on December 14. A little over a month afterwards, the English explorer, Captain Robert T. Scott, reached the South pole and found the cabin of Captain Amundsen and a letter, addressed to the king of Norway. Captain Scott, as will be remembered, perished on the return journey.

In 1926, May 11, at 7 p. m., Captain Amundsen, in the dirigible "Norge," flew over the North pole, having left Kings Bay, Spitzbergen,

fifteen hours previously. He arrived in Teller, Alaska, the next day.

It is sad to contemplate the fact that the last journey of this, the most famous and successful of polar explorers, although dictated by the highest and most unselfish of motives, should end in failure; but it is sadder still to know that the entire Nobile expedition has cost so many human lives to no purpose. No less than fourteen men perished. Pomelia Vincenzo, Italian, died when the cabin of the "Italia" hit the ice. Dr. Finn Malmgren, Swede, perished while trying to reach land on foot. Six men, Lieut.



A SCENE IN THE ARCTIC

This picture gives an idea of the difficulties explorers encounter, whether on foot, in ships, or in airplanes, in northern latitudes.

Eltore Arduno, Prof. Aldo Pontremoli, Dr. Ugo Lago, journalist, Alileo Caratti, Calisto Ciocca and Renato Alessandri perished with the balloon part of the "Italia" which broke away and was never found. Captain Roald Amundsen, Norwegian; Lieutenant Leif Dietrichsen, Norwegian; Commander Rene Gilbaud, French; Lieutenant Albert de Auverville, French; Emil Valette, French and Gil-

bert Brazy, French, perished in the French seaplane commanded by M. Rene Gilbaud.

We need not criticize the bid of Nobile for fame for himself and his country. It was a failure. But it is to be hoped that future explorers will profit by his mistakes. Neither the cause of science, nor any other good cause, is served by charlatanry and recklessness.

THE PACT OF PARIS

Mention has previously been made of the Kellogg-Briand anti-war treaty. As is well known, it was signed on Aug. 27, 1928, with impressive ceremonies in Paris, by the representatives of Germany, the United States, Belgium, France, Great Britain, Canada, Australia, New Zealand, Union of South Africa, Irish Free State, India, Italy, Japan, Poland and Czechoslovakia. Since then, the majority of the prominent nations of the world, including "The Union of Socialistic Soviet Republics," as the official, cumbersome name of Russia now is written, have signed the treaty.

The pact condemns war as an instrument of national policy, and formulates an agreement that the settlement or solution of all disputes or conflicts of whatever nature or whatever origin they may be, which arise among the signatories, shall never be sought except by pacific means.

As long as this agreement is kept, there will be no war among these nations.

This, the greatest of the recent world movements, was born on April 6, 1927, ten years to the day after our declaration of war, when the French foreign minister, Briand, gave to the Associated Press a message in which he proposed that France and the United States agree never to fight each other. The proposition was readily accepted by our government, on condition that other powers be asked to join the agreement. Under the

pressure of public opinion throughout the world, the French government accepted the condition, and now it only remains for the legislative bodies to ratify the treaty.

The demand for a settlement of national disputes by peaceful methods is as old as civilization itself. It is, in fact, a result of advanced civilization. It is one of the fruits of Christianity, as distinguished from the religions of "dark ages." Grotius, the Hollander, wrote: "It is almost necessary that congresses of Christian Powers should be held, in which controversies which arise among some of them may be decided by others who are not interested." Henry IV of France, proposed a congress of European powers for the maintenance of Peace; William Penn had a plan for a European "dyet, parliament or estates;" Kant, the great German philosopher, and others in the 17th and 18th centuries endeavored to arouse the world to a realization of its need of peace. The creation of the Supreme Court of the United States of North America by the American colonies was, up to that time, the most important step in the history of peace making. And the success achieved in this direction on this continent was bound to exert an influence throughout the world. Indeed, the existence of the Permanent Court of International Justice, is largely due to the American influence, through such men as the late President Wilson, former Secretary of State Elihu Root, John Bassett Moore and others.

CHARLES E. HUGHES CHOSEN

Our country is not yet among the powers that acknowledge the jurisdiction of the world court, but the League of Nations has, nevertheless, almost unanimously chosen Mr. Charles E. Hughes, our former secretary of state, as one of the judges of the court, to succeed John Bassett Moore, resigned. The acceptance by Mr. Hughes of this

position might convince the opponents of the cause of peace at home, of the folly of fighting the court on the alleged ground of patriotism.

IN PALESTINE

The development of Palestine is of interest to us, for it is one of the prominent and encouraging signs of our time. A contributor to the "Vossische Zeitung," a Dr. von Weizel, is quoted as having reported that the conditions in the country are very much improved. Industries are flourishing and the sentiment of the Arab population is said to be changing for the better.

One of the important industries is the manufacture of stockings. Perfumes are extracted from the famous "lillies of the valleys" and exported to France. Soap factories and cement factories are kept busy filling orders from far and near. Orange groves are particularly profitable. In 1927, no less than 2,645,000 cases were exported to London and sold at 15 shillings a case. The Anglo-Palestine bank has considerable funds, to enable settlers to develop new plantations. And this, we are told, is only a beginning. In the Dead Sea, the country is said to have, broadly speaking, an unlimited supply of potash. On the Jordan river, the Rutenberg electric plant can furnish an immense amount of power, and at Haifa there is a

harbor, through which the commerce of the world will eventually find one of its main avenues. The London Daily Chronicle calls attention to the fact that within ten years from the Balfour proclamation, which was issued Nov. 2, 1917, about 80,000 immigrants had become permanent settlers, and that extensive measures had been taken for road making, irrigation and education. Thus Palestine is being redeemed, according to the word of the Lord through His prophets. But the greatest development will not come, until the temple is rebuilt and the temple service established. This we gather especially from the visions of Ezekiel, who, during his captivity in Babylon, saw the return of Jacob and Israel. He says, after having described the new temple, that the angel brought him to the east gate. "And, behold, the glory of the God of Israel came from the way of the east; and His voice was like the noise of many waters: and the earth shined with His glory." (Ez. 43:1-4.) It was after this manifestation of the presence of Jehovah that the prophet saw the stream of the water of life issuing from the temple, bringing forth luxurious vegetation and "healing" the waters of the Dead Sea (Ez. 47:1-12), which, of course, is a prediction of general prosperity as a result of the return of the glory of God to His temple.

Smoking More Harmful to Women than to Men

U. S. Surgeon General Hugh S. Cummings, makes the following statement based upon government reports:

"The cigarette habit indulged in by women tends to cause nervousness and insomnia. If American women generally contract the habit, as reports now indicate they are doing, the entire American nation will suffer. The physical tone of the whole nation will be lowered. This is one of the most evil influences in American life today. The number of American women who are smoking cigarettes is amazing. *The habit harms a woman more than it does a man.* The woman's nervous system is more highly organized than the man's. The reaction, therefore, is more intense, ruining her complexion, causing it to become gradually yellow and ashen."



General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Superintendents' Department

Prelude



SACRAMENT GEM FOR DECEMBER, 1928

While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

Postlude



CONCERT RECITATION FOR DECEMBER, 1928

(Matthew, 22, Verses 37 to 39)

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
This is the first and great commandment.
And the second is like unto it, Thou shalt love thy neighbor as thyself.

DIME SUNDAY THE THIRD SUNDAY OF THIS MONTH

October 21, 1928 is the day set for the collection of the 1928 Dime Fund. Envelopes have been sent from the Office of the General Board direct to each ward superintendent. If these have not been received, the superintendent should get in touch at once with the Stake Superintendent, who has a reserve supply.

The most satisfactory and business-like way to collect the fund is to take pains to prepare the school for the day by appropriate announcement a week or more before the day set and to follow up with consistent well-made plans for a prompt and complete collection. On Sunday the 14th of October, the envelopes should be distributed and the general announcement in the opening exercises of the school should be supplemented by appropriate remarks by the teachers in the classes. Pupils may be requested to carry the envelopes home and place them in some conspicuous place where they will surely be seen from day to day as a reminder to bring the dimes on Sunday, October 21, 1928.

The children generally will respond eagerly to any appropriate plan the superintendency may make to have the school among the first to complete the collection of the fund.

The ideal way to collect the Fund is to do it in one Sunday. Prompt remittance to the Stake Board after the collection gets the business out of the way so attention may be given to other important matters.

The basis for figuring the percentage of attendance this year is the actual enrollment on the Sunday of the collection. If ten cents is received for every person enrolled in all the classes from the Kindergarten through and including the Gospel Doctrine department, the school is entitled to credit for a 100% collection. The entire fund collected, whether 100% or 200% should be remitted to the Stake Board.

The co-operation of the Gospel Doctrine Department and the Priesthood quorums toward the collection will assure its promptness and fulness. Let us aim to have the Dime Fund collection completed and closed up before the first Sunday in November.

Take Subscriptions for 1929 Sunday School Lessons Now

A circular has been sent out from the office of the General Board explaining the urgency of beginning now to take subscriptions for the 1929 "Sunday School

Lessons." The circular contains instructions for organizing tentatively the 1929 classes before November 15, 1928, by which time the orders for the "Lessons" must be in the office, if prompt delivery of the January lessons is to be made.

It can be clearly seen that before superintendents can order 1929 "Lessons" in sufficient quantities for the classes in existence then, they must know before-hand how many pupils will be in each of the 1929 classes.

The circular, coming in the form of the September "Superintendents 1929 Sunday School Lesson," should be read with great care and steps should be taken immediately to follow the instructions given.

Superintendents will welcome the announcement made in the circular that a suitable, card-box cover will be sent free this year with every paid subscription. From the first every subscriber can have a convenient means of preserving his "Lessons." This should do much to promote the proper preservation and more complete use of this valuable text material.

TWO AND A HALF MINUTE ADDRESSES

For October and November the following subjects are suggested for the two and a half minute addresses:

Why do I believe that I should keep my mind and body pure?

Why do I believe that I should keep all the commandments of the Lord?

Why do I believe that I should honor and obey our Church leaders?

Why do I believe that Sunday Amusements are displeasing unto the Lord?

Why do I believe that I should observe the Word of Wisdom?

Why do I believe that our Church is the Church of Jesus Christ?

Superintendencies may select the subjects for the remaining Sundays of the period covered.

A TWO AND A HALF MINUTE ADDRESS

The Fifth Article of Faith

"We believe that a man must be called of God by prophesy and by the laying on of hands by those who are in authority to preach the gospel and administer in the ordinances thereof."

All those who are called to minister in the ordinances of the gospel should be called and commissioned for their sacred duties by divine authority. The scriptures are abundant in proof of the mighty works performed by those duly called by God. There is no instance in holy writ-

ings of any one taking on himself the authority to officiate in sacred ordinances and being acknowledged of the Lord in such administrations. Take for example Noah, who found grace in the eyes of the Lord in the midst of a wicked world. The Lord spoke to Noah of his displeasure with the wicked inhabitants of the earth and the divine intention concerning the deluge and instructed him in building the ark. It is shown in Peter's declaration of Christ's mission in the spirit world that Noah declared the word of God unto perverse contemporaries; that the Savior preached to those who had been disobedient during the period of God's long-suffering in the days of Noah, and who in consequence had endured the privations of the prison house in the interval. The apostles of Christ were called by His own voice in the days of

His ministry. The Savior's authority is beyond question vindicated as it is by the mighty works of the atonement wrought through pain and the anguish of death and by the declaration of the Father. Peter and Andrew while casting their nets into the sea were called with the instruction, "Follow me and I will make you fishers of men." Soon after James and John were called in the same way. This was so with the twelve who ministered with the master. To the eleven apostles who remained faithful He appeared after His resurrection, giving them special commissions for the work of the kingdom. Christ specifically affirms that He had chosen His apostles and ordained them in their places.—Adriana DeHaan. (Age 12 years.) Wandamere Ward, Grant Stake.

SECRETARIES' DEPARTMENT

General Secretary, A. Hamer Reiser

Prepare for Annual Report

Roll books, statistical reports in the minutes and quarterly summaries should be carefully checked over this month for the purpose of seeing that they are accurate, complete and up to date and ready for the annual report.

Next month annual report forms will be sent out and ward and stake secretaries will be given an opportunity to become familiar with them.

The rolls of classes attended by members of the priesthood should be carefully examined and care be taken in seeing that the number of members of each quorum can be readily determined.

The quarterly summaries, if properly kept up, will greatly simplify the work of making up the annual report. To secretaries, whose summaries are not now complete, it is urgently recommended that they be made complete.

Credit for Fund Payments

The Dime Fund envelopes are turned over to the secretary by the teachers, so the secretary can see that each pupil is

given proper credit. After doing this the secretary should promptly place the fund collected in the hands of the treasurer so he can promptly remit it to the Stake Board. The quicker the Fund is collected and remitted, the better for all concerned. Everyone can then turn attention to other important features of the work.

Record of Paid Subscribers for 1929 Lessons

As soon as the superintendency begin to collect 1929 subscriptions to "Sunday School Lessons" as suggested in the September "Superintendents Sunday School Lesson" recently sent to all schools, the secretary's assistance will be needed in helping to make up a record of the names of subscribers. This record must be kept until the 1929 lessons are delivered each month, for it is from this record that the distribution of the "Lessons" to subscribers is made.

The secretary's aid will be needed also in making up the tentative rolls. Every secretary should secure a copy of the "September Superintendents Lesson" and read the instructions carefully. Then be prepared to render all needed help.

MISSION SUNDAY SCHOOLS

General Board Committee: *David A. Smith, Chairman; Charles B. Felt, Vice Chairman, and Robert L. Judd.*

The following department courses of study are recommended for classes of children, young people and adults. For December lessons see pages of this issue noted in each case:

For Children: Primary Department Course. See page 581.

For young people: Book of Mormon Course. See page 579.

For Adults: New Testament Course. See page 576.

CHORISTERS AND ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen

LESSON FOR DECEMBER UNION MEETING

Choristers

Much time has been allowed for the study of Interpretation, certainly a most important subject in the work of Choristers. The last lesson based upon the Choristers' Manual that will be outlined in the *Juvenile Instructor* is this one—"Concerning Voice Production," treated in detail in Lessons XI and XII of the Manual. The following lessons of the Manual are so important and general in their application that we can never get away from them, and no doubt they will run through all that the Committee has to offer in the future.

Inasmuch as the subject of voice production is a technical problem, and because our choristers will be unable in many cases to treat it, we suggest that wherever possible a vocalist who has made a study of singing, preferably a professional teacher, be brought before the department to conduct the lesson. The text will present problems that will need expert opinion if the full value of the lesson is to be realized. However, where it is not possible to secure the assistance of such a person the class will still be able to get much valuable help out of the lesson if the matter is discussed.

Particularly will the consideration of vowels and consonants be productive of good and will result in an improvement

in singing. This lesson could be handled to advantage by any capable teacher of speech, and surely there are many of these in the Church. Anyway, no matter how the subject is undertaken, if it is earnestly gone into according to the text it will give help.

We urge a careful reading of the closing chapters in the Choristers' Manual for the importance of the subject matter, and urge its application to the work of the chorister.

Organists

Shall Progress Cease?

Those organists who have been studying the course that was outlined a year ago in the *Juvenile Instructor* should have completed the Organists' Manual by now. If the instructions given in the Manual have been followed and the exercises in Archer's instruction book have been practiced, a solid foundation for good organ playing has been laid.

The next step should be an earnest endeavor on the organist's part to apply the principles and technic recently acquired to hymn playing and to the pieces selected to be played as devotional and sacramental music. The organist should now seek music to play in Sunday School that is devotional and elevating, diligently practice it until it is free from technical faults and then render it in so beautiful a manner that it will compel attention from the congregation and inspire them with a spirit of reverent worship.

Teacher-Training Department

George R. Hill, Chairman; Elbert D. Thomas and George A. Holt

CLASSES, UNIONS, BOARD MEETINGS, ETC.

The plan for Teacher-Training in the Sunday School was explained in the September **Juvenile Instructor**, Superintendent's Department.

Prospective Teachers. For the instruction of prospective teachers it is requested that a class be organized in each ward to meet weekly during the regular Sunday School class period to study the lessons being presented for this department in the **Juvenile Instructor**. These classes are to be under the leadership of ward teacher-trainers selected for their special fitness and qualifications.

It is most important that bishops cooperate with local superintendents in selecting and calling to this class those who should be preparing for the important work of teaching. If desired by bishops prospective teachers for other organizations may be enrolled in these classes.

Ward teacher-trainers will meet in the monthly stake union meetings under the leadership of the stake director of teacher-training, there to discuss the lessons for the ensuing month and to consider means and methods of making their ward training classes most effective.

The stake director of teacher-training is to be a member of the stake Sunday School board. He should be the one man in the stake best fitted to train teachers.

Present Teaching Corps. The present teaching corps is to receive the benefits of the teacher-training course:

1. Through individual study of the teacher-training lessons appearing in the **Juvenile Instructor**.

2. Through the discussion of the training lessons in the various departments of the monthly union meetings with reference to the preparation and presentation of the lessons prescribed for the various teaching departments for the ensuing month.

3. Through personal contact between stake board members and local teachers resulting from stake board visits and appointments with individual teachers.

4. Through the cooperation of local superintendents in helping teachers to apply the teacher training instructions.

Union Meetings. In order that stake board members may be fully prepared to carry over the teacher-training message

enthusiastically in their respective departments in the monthly union meeting, the stake director should lead the stake board each month in a discussion of one of the training lessons. The particular purpose in each department of the union should be to illustrate the application of the teacher-training lesson in the preparation and presentation of one or more of the ensuing month's gospel lessons.

The major portion of two or three stake board meetings per month can be spent most profitably in this kind of thorough group preparation. Maximum good is derived in such stake board classes by the practical application of the training lesson to some specific gospel lesson previously assigned. This program cannot be carried out with but one stake board meeting a month.

It is recommended that, for the October union meeting, board members prepare on, and apply in their department work, training lesson number three; for November, lesson five; for December, lesson six; and for January, lesson seven. Urge all teachers also to read introductory lessons one and two.

If these instructions reach some stakes too late for application in October use the lessons suggested one month later.

In case the time available for the union meeting will permit, good results may be obtained by allowing fifteen minutes in the general assembly, before separation to departments, for the stake training director, or some able teacher whom he may select, to give a forceful talk on the training theme for the month.

Stake Board Help to Individual Local Teachers. Some stake board members do their most effective work by meeting with individual teachable teachers and giving them personal help in planning their lessons. This kind of help must be tactfully proffered but it has often given excellent results.

In such private conferences teachers may be shown very concretely how to apply training suggestions and **Juvenile Instructor** helps.

Local Superintendencies. Some local superintendencies, particularly those members assigned the special responsibility of class work, do some most effective service in developing weak teachers by giving them the kind of individual help suggested above for board members. Superintenden-

cies should constantly feel a responsibility to improve the standard of class instruction.

Encourage your teachers to make use of the training material appearing in the *Juvenile Instructor*, then follow up your suggestion by careful observation and inquiry, and where needed, by personal help.

LESSONS FOR NOVEMBER

By Elder Adam S. Bennion

First Sunday, November 4, 1928

Lesson V. The Lesson Objective

The late Jacob Riis, noted author and lecturer, used to tell a very inspirational story on the force of having something to focus attention upon. According to his story, certain men who lived just outside Chicago, in its early history, had great difficulty walking to and from work during stormy weather, because of the almost impassable muddy conditions of the sidewalks. After trudging through mud and slush for a long time, they conceived the idea of laying a plank walk through the worst sections. And so they laid two six-inch planks side by side. The scheme helped wonderfully, except on short winter days when the men had to go to work in the darkness of early morning and return in the darkness of evening. It often was so dark that they would step off the planks, and once off they were about as muddy as if there had been no walk at all. Finally someone suggested the idea that if a lantern were hung up at each end of the walk it would then be easy to fix the eye upon the lantern and keep on the walk. The suggestion was acted upon, and thereafter the light of the lantern did hold them to the plank. Jacob Riis argued that the lantern of an ideal held aloft would similarly hold young men in life's path of righteousness.

A similar story is told of a farmer who experienced great difficulty in keeping a particular hen inside the run which he had built outside the hen house. He had put up a wire fence high enough, as he thought, to keep in the most ambitious chicken. In fact, he argued that no hen could fly over it. One hen persisted in getting out regularly, though the farmer could never discover how she did it. Finally he decided to lay for her (she laid for him regularly). To his great surprise, he watched her walk around the run carefully surveying it as she proceeded. At length she caught sight of a beam running along the top of the wire

just above the gate. With her eye fixed upon it she made one mighty effort and was over.

The moral of the two stories is self-evident. Both hens and men can "go over" if they have something to aim at. It is so in life generally, and what is true of life generally is particularly true in the matter of teaching. The aim is one of the most significant features in the teaching process.

The teacher who knows where he is going can always get followers.

Important as is the objective in all educational endeavor, it is doubly so in religious training. We teach religiously not merely to build up facts or make for mental power; we teach to mold character. We should see through facts, therefore, to the fundamental truth lying behind and beyond them. Such a truth constitutes an objective in religious instruction.

One of the most regrettable facts connected with some of our teaching is that teachers leave the preparation of their lessons until the few minutes just preceding their recitation hour. They then hurry through a mass of facts, rush into class and mull over these dry husks, unable in the rush even to see the kernel of truth lying within. Little wonder pupils tire of such rations. It is the teacher's obligation to "see through" and discover the gems that really make lessons worth while.

Fifty minutes once a week is so meagre an allotment of time for the teaching of the greatest principles of life! Surely every one of those minutes should be sacredly guarded for the consideration of vital truths. The aim, coupled with careful organization, is one of the best safeguards possible.

The objective is the great focus for a lesson's thought. It is the center about which all else revolves. It specifies what shall be included and what excluded out of the great mass of available material. A single chapter of scripture may contain truths enough for a dozen lessons, only one of which can be treated in any one recitation. The objective singles out what can be appropriately grouped under one unified discussion.

If we turn, for instance, to the ninth chapter of Matthew, we find at least eight different major incidents, each one deserving a lesson in itself. There is the case of:

The palsy.

The charge of blasphemy.

The glorifying of God by the multitude.

The calling of Matthew.

The statement that only the sick need the physician.

The case of new cloth and the old garment.

The raising of the daughter of Jairus.

The healing of the two blind men, etc.

It is perfectly clear that all of these incidents could not be adequately considered in any one lesson. Assuming that the teacher is free to handle this ninth chapter as he pleases, we are forced to the conclusion that knowing his class, as he does, he must choose that incident or that combination of incidents which will mean most in the lives of his pupils. In other words, he centers his attention upon one major central truth—his objective. By so doing he guards against wandering and inadequacy of treatment and makes for the unified presentation of one forceful thought.

It ought to be pointed out here that every teacher must be the judge as to what constitutes for him the best objective. It is quite clear that any one teacher could find in this ninth chapter of Matthew at least four or five worthy objectives. Three different teachers could possibly find as many more, each equally worthy of development. All other things being equal, that objective is best which most completely and forcefully covers the chapter or passage in question. To illustrate: Suppose we are asked to teach a lesson on the Prodigal Son. One objective that could be chosen clearly is that of jealousy on the part of the prodigal's brother. A second one might be repentance, as typified in the action of the prodigal. Still a third might be the compassion and forgiveness of the father, as typical of those same qualities in our heavenly Father. Which, to you, is the most forceful and significant? That one to you is your best objective.

The wording of the objective is a matter that gives rise to a good bit of disagreement. There are those who maintain that if the objective announces the subject as a sort of heading that is sufficient. Others contend that the objective should crystallize into axiomatic form the thought of the lesson. Of course, the real force of the objective lies in its serving as the focus of thought. The wording of it is of secondary importance. And yet it is very excellent practice to reduce to formal statement the truth to be presented. It is helpful to adopt the ruling that the objective should express both a cause and a result. Perhaps an illustration would indicate the difference between the objective as a mere heading and stated fully and formally. Take the case of the daughter of Jairus already referred to:

Mere Headings:

Daughter of Jairus restored, or the power of faith.

Formal Objective:

Implicit faith in God wins His choicest blessings.

Surely the latter is a more significant expression and offers better training to the teacher than the setting down of mere headings.

The ability thus to crystallize out of a great variety of facts a single focusing statement, coupled with the ability then to build about that statement a clearly organized amplification, is the sign of a real teacher.

Let us turn to a subject that calls for but little reading, but which allows of a free range of thinking and attempt to determine what possible lesson objectives could be advantageously developed in the preparation of it for teaching. The subject "Fasting" is one encountered regularly each month. It lends itself admirably to our present purposes.

As already pointed out, the drawing up of an objective necessitates determining, "What Is My Purpose in presenting this Lesson"—"About what Focus shall we center our thinking today."

As pointed out further, there is always the possibility of several objectives in any good subject. Special needs, special interests, special preparation—one or all of these factors must determine the particular choice.

In the subject **Fasting**, what central focusing thoughts are possible? It is clear that my objective may be narrowed to include but one aspect of **Fasting** or it may be so broad as to cover all possible aspects of the subject.

To illustrate: If my interest is the narrow one, I may choose to consider the Physiological Benefits which follow Fasting. This monthly practice is then looked upon as a health measure. My objective might well be such a one as "To teach that a proper observance of Fasting will promote better health." My problem would then be:

1. To consider the physical condition of the members of my class.
2. To gather data from health clinics, doctors' offices, and other sources to prove that my thesis is sound.
3. To stimulate class members to conduct an experiment in the matter of their own health.

Such a discussion, it is clear, could be made to occupy not only one class period, but could be carried on over a long period of time, assuming that data could

be made available. It is clear, too, that such a discussion could be of very great practical value. Our objective, therefore, crystallizes a unit of thought—rules out all other aspects of our subject, and focuses thinking upon a worthy phase of a worth while discussion.

But other equally valuable discussions may well be built up about equally significant objectives. Consider these possibilities:

To teach that Benefits will follow our fasting because:

1. Jesus taught us to Fast.
 - (a) Consider His forty days in the wilderness.
 - (b) His instruction to his apostles.
2. Our Latter-day leaders have promised us blessings under this commandment.
3. By fasting we develop a mastery over our appetites.
4. Fasting makes for an elevation of the Spiritual over the Physical.
5. Our system of fasting makes it possible to see that no one in the Church wants for food.
6. Fasting enables us to appreciate more fully the feelings of those who may be denied the blessings we enjoy.

It is obvious that any of these six objectives offers ample opportunity for the building of a lesson or of a series of lessons. It is easy to see, also, that one lesson could be made to present all of these ideas under one big, comprehensive objective. We determine objectives by our needs and interests; our objectives then govern our inclusion and exclusion of material for lesson consideration. The suggestions which follow offer further training in drawing up helpful objectives.

Questions and Suggestions

1. What is an objective?
2. Why is it particularly essential to good religious teaching?
3. What are the objections to "eleventh-hour" preparation?
4. To what extent is a teacher handicapped in deciding upon an objective for another teacher to follow?
5. Turn to the following references and determine what possible objectives might be developed under each. Is any objective adequate for the whole reference? In each case which do you consider your best objective? Why? How much of the reference would you include in a single lesson?

John, Chapter I; Isaiah, Chapter II; III Nephi, Chapter X; Doctrine and Covenants, Section 87.

Second Sunday, November 11, 1928

Lesson VI. How to Organize a Lesson

Preparing a lesson is no easy matter, particularly for those teachers who are new to the calling. There are those, of course, for whom reading an assigned chapter through, constitutes a preparation, but to the successful teacher, this preliminary reading is only the initial step in the process. Adequate preparation involves the following questions:

What aim shall I select out of the material available as the focus for my day's work?

How shall I build about that aim a body of facts that will establish it as a fundamental truth in life?

How shall I illustrate the truths presented so that they will strike home in the experiences of my boys and girls?

How shall I make sure that members of the class will go out from the recitation to put into practice the teachings of the day?

What questions ought I to ask to emphasize the outstanding points of my lesson?

As already pointed out, it is difficult to single out any one factor and treat it as if it were independent of the others—teaching is a complex art with all of these factors inseparably contributing to the results desired—but, for purposes of clearness, may we not proceed to give attention to each in its turn that in the end the teaching process may the more definitely stand out in all its aspects?

For convenience, then, let us in this chapter consider the problem of organization. How to outline a lesson is one of the most fundamental considerations involved in the teaching process. In fact, it is doubtful whether there is any more helpful attainment than the ability clearly to outline subject matter. It not only enables the teacher to proceed systematically, thereby insuring clearness and adequate treatment of a lesson, but it makes it so easy and profitable for a class to follow the discussion. Outlining to teaching is what organization is to business. Just as the aim points out the goal we seek, so the outline indicates the route we shall follow to attain the goal. Outlining is simply surveying the road before the concrete is laid.

Occasionally a teacher objects to outlining on the ground that it is too mechanical—that it destroys spontaneity and the flow of the Spirit of the Lord. It has always seemed to the writer that the Spirit of the Lord is quite as pleased to follow a straight path as it is to follow a crooked one. Outlining is not in any

sense a substitute for inspiration—it is merely a guarantee, by way of preparation, that the teacher has done his part and can in good conscience ask for that spiritual aid and guidance which he then is entitled to. The fact that order is a law of heaven rather indicates that there is no divine injunction against outlining.

Of course, outlining is not an end in itself—it is a means merely to more systematic procedure. Two difficulties frequently attach to outlining: one is that the outline is made so complex that it hinders rather than helps in the matter of clearness; the other is that a teacher may become "outline bound," in which case his teaching becomes mechanical and labored. Such a teacher illustrates clearly the force of the passage, "The letter killeth, but the spirit giveth life."

But if the outline is made simple—if it is considered as merely a skeleton upon which is to be built the lesson—it is one of the greatest assets a teacher can have. Perhaps we can make the matter clearest by going through the process of outlining a lesson, indicating the essential steps involved.

Suppose we are asked to prepare a lesson on prayer. Keep in mind that in such a preparation we face the problems listed at the beginning of this chapter: the aim, the illustration, the application, etc., but keep in mind also that each of these subjects will be taken up in its turn and that for the present we are concerned primarily with the query, "How can I organize a lesson on prayer?" Let us assume, too, that we are preparing this lesson for young men and women about twenty years of age.

First of all, I must decide why I am to teach the subject of prayer. In view of the fact that the matter of the objective has been considered fully in the preceding chapter, suppose we agree that our purpose in this lesson shall be to establish prayer as a habit of life.

Step number one, then, is the selection of an objective—a focus for the thought of the lesson.

Step number two is the selection of random thoughts. Thoughts—ideas—are the stuff out of which good lessons are made. And yet we are generally so meagre in our thinking, most of us do not go beyond commonplace generalizations—vague generalities that hold but little interest and generate but negligible enthusiasm.

Teaching presumes concern—a painstaking effort to be richly prepared. Such preparation involves adequate collection of data. Four outstanding sources are

available to all teachers and should be regularly capitalized.

1. Thinking.

It is surprising what ideas come crowding in when once we really set about to think a problem through. The law of the association of ideas will always function if we but give it a chance. One thought suggests another until a whole train crowds into consciousness. Of course, it calls for "steam" to start the train.

Great men of all time have been able to generate new thoughts. Outstanding teachers must cultivate the same ability. Try thinking through the question, "Why should I not go to movies on Sunday?" No one needs to give you reasons—you will work them out yourself. And so with any question that touches your experience. Your best ideas for your teaching will be your own—they represent you—and make your teaching distinctive. See what new personal ideas you can contribute under the assignment of the present lesson.

2. Reading

A second great source of ideas is good books. There is practically no subject upon which excellent material is not available. Usually when a man develops ideas of real worth, some one prevails upon him to have them published. The fact that he gets into print is pretty generally evidence that he is worth reading. Through good books the teacher enriches his own ideas. And the enrichment of thought, ideals and habits constitutes the very essence of teaching. Every teacher ought to read regularly and liberally. Thirty minutes a day will soon build up a generous background. What reading do you do to re-inforce your teaching?

3. Observation.

A third aid to teaching is the ability to see what goes on about us. Life is prodigal in its lessons if we but "Stop, Look and Listen." Try checking any twenty minutes of your day to determine how many interesting items you can note. Too many of us "having eyes, see not." Notice how Jesus drew upon his experience and his environment for forceful illustrations. From beginning to end his teachings are full of rich concrete suggestions—but suggestions which lie all about us every day. The vineyard, the hillside, the trees—all these were his stock in trade. Shakespeare appreciated the richness of nature when he bade us find "sermons in stones." What have you noticed today of real interest?

4. Conversation.

The humblest man living has ideas which have never occurred to you. Everybody else is a little different from you. Conversation may always enrich one's point of view. And your great advantage is that you may select persons known through experience or training to have ideas. The wise teacher, always, like Socrates of old, goes about gleaning truths from others. Have you cultivated the art of tapping the rich resources of the minds of your associates and fellows? See what you can learn from your friends about the lesson considered in today's discussion.

As I begin to ponder the subject of prayer and its influence on life, all sorts of ideas crowd into my mind. Perhaps I read someone's discussion of prayer—perhaps I talk to a friend relative to it—perhaps I just run the subject over in my mind. The thoughts that come to me may be vague and wholly disconnected. My immediate concern is content—order will come later. And so I jot down, either in my mind or on paper, such ideas as these:

"Prayer is the soul's sincere desire."

The Song "Sweet hour of prayer."

What is the use of prayer?

Are prayers answered?

How often should I pray?

Does the Lord hear and answer our prayers, or do we answer them ourselves?

What kinds of prayer are there?

How may I know how to pray?

Should prayers always be answered affirmatively?

What are the characteristics of a good prayer?

What prayers have impressed me most?

And so I go on. My task in step two is to scout about intellectually in search of available, suitable material. Many of my jottings may duplicate others already set down; others may not be appropriate for my need; still others may be wholly irrelevant. But I am seeking a wealth of material that I may make my recitation as rich as possible.

Now, step three becomes a process of correlation and elimination—a process of hitting upon my main headings—setting

up the milestones to mark my course of development. And so I sift the material in my mind and sort it out under appropriate captions. After a good bit of intellectual rummaging about, I find that my random thoughts on prayer fall rather naturally into four main divisions, each capable of expression in a question:

I. What is prayer?

II. Why should I pray?

III. How should I pray?

IV. When should I pray?

But now that I have these major headings, I still face the problems of enriching them and elaborating them so that they will have body enough to stand. In other words, I build up my sub-headings. Under the first question, for instance, I group these thoughts:

I. What is Prayer?

1. It is communion with God.

2. It is the key to God's storehouse.

3. It is the key to God's heart.

4. It is "the soul's sincere desire."

5. It is the great anchor of faith.

Under question two, I group:

II. Why should I pray?

1. Because I am commanded of the Lord to pray.

2. Because through prayer I keep in tune with the Spirit of the Lord.

3. Because it is through prayer that I acknowledge the goodness of God.

4. Because through prayer I petition for needed blessings.

5. Because through prayer I establish and preserve an attitude of humility.

Under question three:

III. How Should I Pray?

1. Simply.

2. Sincerely.

3. In spirit.

4. After the pattern of His prayer.

5. In secret as well as in public.

Under question four:

IV. When should I Pray?

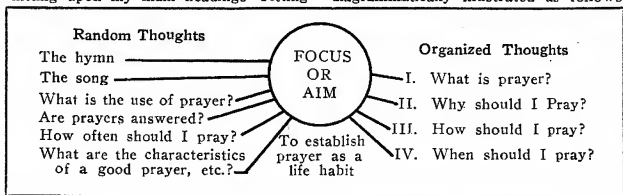
1. Regularly.

2. Morning and evening.

3. To meet special needs.

4. My attitude should always be one of prayerfulness.

This matter of organization may be diagrammatically illustrated as follows:



In short, organization involves the search for thought and the bringing of order out of chaos. Having selected the aim, the main headings, and the sub-headings, we now face step four—the enriching of these sub-headings in illustration, incident, etc., so that we may link up these thoughts with the experience of our pupils. We may think of so much stimulating material that during the ordinary class hour we can cover well only one of these questions. Our purpose and the needs of the class must determine the extent of our detail. The actual material that could be used to enrich this lesson on prayer will be given in the chapter on illustration.

Step five involves the problem of application, or “carry-over into life”—a subject to which another chapter will be devoted. Of course, we ought to say here, in passing, that application is not something added to or “tacked on” a lesson. It may be emphasized at the close of a lesson, but in reality it pervades and is inherent in the whole lesson.

Questions and Suggestions—Lesson VI.

1. What is meant by calling teaching a composite process?
2. Point out the essential advantages in outlining lessons.
3. Show how outlining is not in conflict with inspiration.
4. Name the essential steps in lesson organization.
5. Choose a subject from one of the leaflets now in use in the Sunday School and build up a typical lesson.

Third Sunday, November 18, 1928

Lesson VII. Illustrations and Supplementary Material

Having discussed the organization of a lesson, together with the formulation of the objective, let us now turn to the problem of illustrating and supplementing a lesson. In organizing a subject for teaching we drive the nails of major thoughts—through illustration we clinch those nails so that they will be less likely to pull out of the memory.

In a word we add the compelling points of interest to our consideration. We really do the things we are interested in doing. We remember the facts and experiences which have been coupled with interest.

As a key to interest, a teacher needs to know what the “factors of interest-ness” are. According to the findings of the Public Speaking Department of the University of Chicago, they are summed up in these seven terms:

The Vital	The Similar
The Unusual	The Antagonistic
The Uncertain	The Animate
The Concrete	

This list becomes more and more helpful as it is pondered. It is surprising to find how experience can be explained on the score of interest by reference to these terms. Those things are vital which pertain to life—which affect existence. Dangers are always interesting. Catastrophies are fascinating. Just today all America is scanning the newspapers throughout the country to find an explanation of the Florida disaster. We shall not soon forget the feverish interest that gripped the people of the world during our recent world war.

When life is at stake, interest runs high. So it does when property, liberty, and other sacred rights, so vital to life, are affected. Anything vital enough to justify the publication of an “extra” may be depended upon to grip the interest of men and women.

It is equally clear that a fascination attaches to things that are unusual. New styles attract because of this fact. Let a man oddly dressed walk along a thoroughfare—the passersby are interested immediately. A “loud” hat or necktie, or other item of apparel, attracts attention because it is out of the ordinary. Much of the interest and delight in traveling lies in this element of the new and unusual which the traveler encounters. The experiences of childhood which stand out most prominently are usually those which at the time riveted themselves to the mind through the interest of their extraordinaryness.

Every reader knows the fascination of uncertainty. “How will the book turn out?” prompts many a person to turn through hundreds of pages of a novel. An accident is interesting not only because of its vital significance, but because there is always a question as to how seriously those involved may be hurt. One of the clearest illustrations of the force of the uncertain is found attending baseball games. Let the score stand 10 to 2 in the eighth inning and grandstands and bleachers begin to empty. Few spectators care to remain. The game is too clearly settled. As the boys say, it is “sewed up” and there is nothing uncertain to grip interest. But let the score stand 3 to 2 or 2 to 2 in the eighth and even the man scheduled home for dinner stays to the end. He wants to know how the game is “coming out.”

It is easier also to be interested in concrete than abstract things. General truths are not gripping—concrete illustrations of those truths are. If I declare

that it is important to have faith, I create but little interest in an audience. But if I tell that same audience how some individual has been miraculously healed through faith, I have their interest completely. Concrete illustrations fit into and link up with our own experiences so easily and forcefully that they are particularly interesting.

So, too, with things that are similar. The mind naturally links like with like. We are fond of making comparisons. The interest in the similar is due to that fundamental law of learning that we proceed from what is known to that which is unknown and we proceed along points of similarity.

And how natural it seems to be interested in things antagonistic! Our love of contests of all sorts is evidence of the fact. Who can resist the interest that attaches to a quarrel—a fight—a clash of any kind. The best of classes will leave the best of teachers, mentally, at least, to witness a dog fight. Our champion prize-fighters make fortunes out of man's interest in the antagonistic.

And then, finally, we are interested in the animate. We like action. Things in motion have a peculiar fascination. Who does not watch with interest a moving locomotive! Advertising experts appreciate the appeal of the animate, as is evidenced by the great variety of moving objects that challenge our interest as we pass up and down the streets of a city and we respond to the challenge. In fact, it is natural to respond to the appeal of all of these seven terms—hence their significance in teaching. They should be borne in mind always in the selection of illustrative material.

The three chief classes of illustrative and supplementary material are: maps, pictures and incidents—actual, imaginary.

It is clear that in the lesson outlined on prayer, in chapter six, we should have little occasion for the use of a map. We can, however, in connection with that lesson, point out the force of pictures and incidents.

Maps naturally are of greatest service in lessons with historical and geographical backgrounds. The journeyings of Israel mean so much more to us when we can follow them from place to place on a good map. So the Book of Mormon account clears up if we are similarly guided. Had we authentic maps of the lands named in the Book of Mormon, how much clearer and more interesting the history would become! We would know the exact spot on our present-day maps where Lehi and his family landed from their heaven-directed barges; where may now be found the ancient site of the

City of Zarahemla; where flows the River Sidon; what country is indicated by the "land northward;" the journeys of the Nephites as they were being driven; what states saw their continued struggles against their inveterate enemies, the Lamanites, and how they reached their final battle-ground near the hill Cumorah? The visit with Jesus in Palestine adds a charm to the New Testament that is really hard to evaluate, and surely the travels of our own pioneers call for the aid of a good map. Thoroughly to appreciate all that they did requires that we travel over the wonderful trail they followed—that being impossible, the next nearest approach is to see actually drawn out the magnitude of their achievement. The appeal to the eye couples so forcefully with the appeal to the ear that no classroom ought to be without its maps. Perhaps it is not beyond possibilities to conceive that at a not distant date we shall have made available films for class use to intensify the great lessons we draw from history.

Pictures make a wonderful appeal, particularly so to children. It is impossible to measure the inspirational appeal that a single masterpiece exerts on a class of boys and girls. A theological class in one of the Sunday schools of Salt Lake



SAMUEL

An Expression of Reverence

(Reynolds)

county was once blessed with a most magnetic and powerful teacher. Upon his death, the class had his picture framed and hung on the front wall of the room in which he had taught. From that day to this the silent inspiration of that picture has stimulated scores of young men and women to the high ideals for which he stood.

Art is so beautifully rich—it preaches while it delights. In the lesson, prayer, what could drive home the force of what we teach better than the picture on the preceding page?

What preaching to boys on the principles of the Gospel could drive home a lesson more potently than this significant cut?



CHRIST AND THE DOCTORS

(Hoffmann)

Space will not permit of a full discussion here of the values of pictures in teaching, nor of the best methods of picture study. Teachers are referred to a new book, *Pictures in Religious Education*, By Frederica Beard, published by George H. Doran Company, New York, for helpful and stimulating discussion of the possibilities of art in religious teaching. This book also gives a list of the publishers through whom pictures may be had for class purposes. The following names are included here for the convenience of those desiring to put in early orders:

Curtis & Cameron, Boston, Mass.
Underwood & Underwood, New York, N. Y.
Perry Picture Co., Malden, Mass.
Brown & Company, Beverly, Mass.
W. A. Wilde Co., Boston, Mass.
Thomas Nelson & Sons, 381 Fourth Ave., New York.

Not only may teachers profit by getting in touch with these publishers, but

they may find a constant supply of enriching materials in standard current magazines.

Successful teachers are always on the lookout for attractive pictures to supplement their work. Consider the wealth of material that appears in the *National Geographic*. The *Ladies' Home Journal* has been a boon to teachers—so may a score of other worthy publications.

Nor need the teacher do all of the collecting. Very many pupils have access to good magazines. Enlist their enthusiasm by having them bring in such pictures as heighten interest in their lessons. A class scrap book can be made one of the most interesting features of Sunday School classroom work.

More generally applicable and more easily available, of course, is the Incident. The ability to tell a story is one of the finest attainments of the teacher—particularly if he will take the pains to find vigorously wholesome and appropriate ones. May we repeat the warning that stories ought not to be told merely to fill out the hour, nor to tickle the ears of the class, but to intensify and heighten the truths contained in our lessons.

Included under the heading, Incident, may be listed short poems and all kinds of literary bits that fit in appropriately as spice to a lesson. On the subject Prayer, the following are some possibilities:

Under question I, "What is prayer?" the hymn, "Prayer is the Soul's Sincere Desire."

Prayer is the soul's sincere desire
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters heav'n with prayer.

Prayer is the contrite sinner's voice
Returning from his ways,
While angels in their songs rejoice,
And cry, "Behold, he prays!"

The Saints in prayer appear as one
In word and deed and mind,
While with the Father and the Son
Their fellowship they find.

Nor prayer is made on earth alone,—
The Holy Spirit pleads,
And Jesus, on the Father's throne,
For sinners intercedes.

O thou by whom we come to God
The Life, the Truth, the Way!
The path of prayer Thyself hast trod;
Lord, teach us how to pray!

The two songs: "Sweet hour of prayer," "Did You Think to Pray?"
"For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

The following selections:

"Prayer—sweet breath from out a joyous heart wafting gratitude to Heaven.

"Prayer—a sacred confidence between a fearful soul and God.

Prayer—a holy balm which soothes and heals the scars in a wounded breast.

"Prayer—an angel's kiss on the longing lips of loneliness.

"Prayer—a rod that bars the way between the human soul and sin.

"Prayer—a choking sob of anguish from pain-drawn lips in plea for help."

Under question II. "Why should I pray?"

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (Doc. and Cov., Sec. 59:9.)

"Pray always that you enter not into temptation, that you may abide the day of His coming, whether in life or in death. Even so, Amen." (Doc. and Cov., Sec. 61:39.)

"Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation, and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation." (Doc. and Cov., Sec. 63, 64.)

"The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth;

"Yea, a voice crying—Prepare ye, the way of the Lord, prepare ye the supper

of the Lamb, make ready for the Bridegroom;

"Pray unto the Lord, call upon His holy name, make known His wonderful works among the people;

"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man, shall come down in heaven, clothed in the brightness of His glory, to meet the kingdom of God which is set upon the earth;

"Wherefore may the Kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thy enemies may be subdued; for thine is the honor, power and glory, for ever and ever. Amen." (Doc. and Cov., Sec. 65:2-6.)

"Watch and pray, that ye enter not into temptation; the Spirit indeed is willing, but the flesh is weak." (Matt. 26:42.)

The following incidents were once related by a member of the Author's Course and are typical of scores of others available for this lesson:

Brother Hunter's Account of the Manifestation of the Successor to the Prophet Joseph

There was a great deal of discussion among the brethren and sisters as to who should lead the Church; some thought it should be the Prophet's son; some, one of his counselors, and some the President of the Quorum of the Twelve. I was at a loss to come to any conclusion. It worried me considerably and I prayed earnestly that God would make known to me who it should be, but without avail.

"I went to the meeting that had been called and listened thoughtfully to what was said and done. The longer I listened the more mystified I became. I bowed my head in my hands and prayed for God to give me understanding. While I was in this attitude, Brother Brigham arose to speak, I suppose. I heard a voice—the Prophet's voice as natural and true as I ever heard it. I raised up quickly, fully expecting to see the prophet, and I did. There he stood and gradually changed to that of Brother Brigham, but the voice was not Brother Brigham's. It was still the Prophet's. Then beside Brother Brigham I saw the Prophet, who turned toward the speaker and smiled. My heart beat rapidly with joy and I knew beyond the shadow of a

doubt that Brother Brigham was called of God to lead the Church."

Brother Huntsman's Baby Healed

"A fine, plump baby girl had come to the Huntsman home. As weeks and months passed and the child failed to use its lower limbs, a doctor was called and pronounced the trouble infantile paralysis. He said that it would never walk, for experience had showed that whenever this affliction affected the lower part of the body, medical profession could not cure it.

"The Huntsman people were faithful Latter-day Saints and did not give up hope, but called the Elders. After a time conference was held at Shelley and Elder David O. McKay and one other of the general Church authorities were in attendance—I don't remember who. After the afternoon session the child was administered to. While sealing the anointing, Brother McKay promised the child the use of its limbs and every organ of the body.

"That night it began to move them, and the next morning stood alone by the aid of chairs. In a few days it walked, although being fairly fleshy. Soon after I moved away from Shelley, but a year or so afterwards I had occasion to go to Idaho Falls and there I met Brother and Sister Huntsman. The child was with them and ran and played as other children."

A Psychology Student Receives Aid

"A friend of mine who was a student in an eastern university told the following incident of how the Lord came to his aid.

"The psychology class while studying the relationship of the brain to life and intelligence, entered into a discussion as to the nature of intelligence, and in some way the teachings of the Prophet Joseph Smith were brought into the discussion and jeered at, by all members except my friend, who was a "Mormon." His defense brought forth ridicule and intensified the discussion.

"As the class period had expired without completing the argument, a week from that day was the time set to complete it. Of course, my friend felt that he should do all possible to defend the attitude of the Church, so he studied, fasted and prayed, to secure the aid of inspiration, for he well knew that nothing but scientific proof would be accepted.

"The day came and he realized that he was illy prepared, but still hoped for divine assistance. During the giving of evidence to dispose of the existence of

intelligence separate from the workings of the brain, and ridiculing the existence of a spirit, he prayed silently and earnestly.

"His turn came and he arose to speak. After the opening sentences he glanced down on the paper for his evidence and found a strange handwriting there. He says a peculiar power took possession of him. He spoke rapidly and fluently, he declared, without comprehending or at least remembering what he said. As he finished, his own handwriting was on the paper and he knew not what had been spoken, but there was no evidence offered to offset it.

"The professor asked him to give the names of the books from which he obtained his points, and on being told that God gave them to him, he replied, 'It's strange, but I can't believe such nonsense.'

Under question III. "How should I pray?"

The Lord's Prayer as a pattern.

The prayer in Gethsemane.

The Bee-Keeper's prayer—1920, June number of *Young Woman's Journal*.

"And again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private." (Doc. and Cov., Sec. 19:28.)

"Therefore I say unto you. What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11:24.)

"At that day ye shall ask in my name; and I say unto you, that I will pray the Father for you." (John 16:26.)

Under question IV. "When should I pray?"

"He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness." (Job 33:26.)

"And now concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given." (Doc. and Cov., Sec. 61:33.)

"Draw near unto me and I will draw near unto you: seek me diligently and ye shall find me; ask and ye shall receive; knock and it shall be opened unto you;

"Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you." (Doc. and Cov., Sec. 88:63-64.)

"Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death." (Doc. and Cov., Sec. 61:39.)

"Therefore let the Church take heed and pray always, lest they fall into temp-



LATTER-DAY SAINT SUNDAY SCHOOL

Superintendency seated in center of group. Right to left they are: Ray S. Harding,

tation." (Doc. and Cov., Sec. 20:33.)

"Behold, I manifest unto you, Joseph Knight, by these words, that you must take up your cross, in the which you must pray vocally before the world as well as in secret, and in your family, and among your friends, and in all places." (Doc. and Cov., Sec. 23:6.)

"Yea, cry unto him for mercy; for he is mighty to save.

"Yea, humble yourselves, and continue in prayer unto him;

"Cry unto him when ye are in your fields; yea, over all your flocks;

"Cry unto him in your houses; yea, over all your household, both morning, mid-day and evening;

"Yea, cry unto him against the power of your enemies;

"Yea, cry unto him against the devil, who is an enemy to all righteousness.

"Cry unto him over the crops of your fields, that ye may prosper in them;

"Cry over the flocks in your fields, that they may increase.

"But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness;

"Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.

"And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need; I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye

are as hypocrites who do deny the faith:

"Therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth), and is trodden underfoot of men." (Alma 34:18-29.)

Questions and Suggestions

1. Why need we illustrate general truths?

2. Discuss the value of having pupils draw their own maps.

3. Illustrate the value of the use of a map in connection with selected lessons from Sunday School leaflets.

4. Give out of your own experience illustrations of the force of pictures?

5. Point out the value in teaching of appealing to more than one of the senses.

6. Discuss the importance of good stories in teaching.

7. What are the characteristics of a good illustrative story?

8. Take an ordinarily commonplace subject and show how to illustrate it.

Fourth Sunday, November 25, 1928

Lesson VIII. How to make a Lesson Carry Over; or The Lesson Application

Application is one of the most important subjects in the whole range of religious education. It is also one concerning which there are greater varieties of opinions than concerning almost any other subject.

What is application?

How is it made?

Is it inherent in the lesson, or is it added as a sort of supplement to the lesson?

When is it best made?

Does it always involve action?



ELYSIAN PARK BRANCH, CALIFORNIA

Superintendent; H. M. Baker, First Asst.; Loran Jones, Second Asst.; Zelma Olson, Secy.

These questions are only typical of the uncertainty that exists relative to this term.

Application really goes to the very heart of all teaching. Colloquially expressed, it raises the question in teaching, "What's the use?" Why should certain subject matter be presented to a class? How are class members better for having considered particular facts? In short, application involves the question, "What is the carry-over value of the lesson?"

There are those teachers who are of the opinion that their business is to impart information—that it then becomes the pupil's responsibility to make application of that information in his life. And in one sense that is true. You cannot "learn" anybody anything. That isn't a matter of English alone—it is a maxim of psychology. But the process of application can be stimulated. Guidance can be extended to its initiation. A wise swimming teacher does not merely instruct his pupil to jump into the water; neither does he merely indicate the movements of the various strokes. He proof-reads the attempts of the pupil to act in the light of his instructions.

Making sure that the pupil can make the application a reality—that he can initiate it into successful operation—is even more vital to real teaching than merely to make sure that the pupil understands what the application in theory is.

It is impossible to dispose adequately of the matter of application in a single statement. It fairly epitomizes the whole process of teaching and therefore is so comprehensive that it calls for analysis. The ultimate purpose behind teaching, of course, as behind all life, is salvation. But salvation is not had in a day. It

is not the result of a single act, nor does it grow out of particular thoughts and aspirations.

Salvation is achieved as a sum total of all that we think, say, do, and are. Any lesson, therefore, that makes pupils better in thought, word, deed, or being, has had to that extent its application.

Application of a lesson involves, then, the making sure, on the part of the teacher, that the truths taught carry over into the life of the pupil and modify it for good. Someone has said that the application has been made when a pupil

"Knows more,
Feels better,
Acts more nobly,"

as a result of the teaching done. There is a prevalent conception that application has been made in a recitation only when pupils go out from a recitation and translate the principle studied into immediate action. There are lessons where such applications can be made and, of course, they are to be commended. Particularly are they valuable in the case of young children. But surely there are other justifiable interpretations to the term application.

We need to remind ourselves that there are three distinct types of subject matter that constitute the body of our teaching material. These are, first of all, those lessons which are almost wholly intellectual. Debates are conducted by the hundreds on subjects that lead not to action but to clearer judgment. Classes study subjects by the month for the purpose of satisfying intellectual hunger. Such questions, for instance, as "Succession in the Presidency," or the "Nature of the Godhead"—questions gone into by thor-

oughly converted Latter-day Saints, not to bring themselves into the Church, nor to lead themselves into any other kind of action except the satisfying of their own souls as to the truth. In other words, it appears clear that there may be application on a purely intellectual level. Application upon application is made until a person builds up a structure of faith that stands upon the rock in the face of all difficulties.

A second type of lessons appeals to the emotions. They aim to make pupils feel better. They may or may not lead to immediate action. Ideally, of course, every worthy emotion aroused should find, if possible, suitable channels for expression. Pent up emotions may become positively harmful. The younger the pupils, the more especially is this true. Practically every educator recognizes this fact and gives expression to it in language similar to the following quotation from Professor S. H. Clark:

"Never awaken an emotion unless, at the same time, you strive to open a channel through which the emotion may pass into the realm of elevated action. If we are studying the ideals of literature, religion, etc., with our class, we have failed in the highest duty of teaching if we have not given them the ideal, if we have not given them, by means of some suggestion, the opportunity for realizing the ideal. If there is an emotion excited in our pupils through a talk on ethics or sociology, it matters not, we fail in our duty if we do not take an occasion at once to guide that emotion so that it may express itself in elevated action."

And yet there is a question whether this insistence upon action may not be exaggerated. Abraham Lincoln witnessed an auction sale of slaves in his younger days. He did not go out immediately and issue an emancipation proclamation, and yet there are few who can doubt that that auction sale registered an application in an ideal that persisted in the mind of Lincoln through all those years preceding our great civil war.

Many a man has been saved in the hour of temptation, in his later life, by the vividness of the recollection of sacred truths taught at his mother's knee. There may be just a little danger of cheapening the process of application if it is insisted that for every ideal upon the minds of pupils there must be a corresponding immediate response in daily actions of the pupils taught. May not a wonderful impression become the more wonderful as it is hallowed by the pondering of the mind through the maturing years of childhood and young manhood?

Finally there is the lesson which, though it involves both the intellect and the emotions, appeals primarily to the will and calls for action. There can be no question but that this is the type of lesson of greatest significance in religious education. We meet our pupils so infrequently, at best, that at most we can do but a fraction of what we should like to do to modify their lives. Our concern is to change for the better their attitude and conduct, and therefore we must address ourselves to the problems they face in the every-day life which they are to live between recitations. As Betts in his "How to Teach Religion" so well says:

"In the last analysis the child does not come to us that he may learn this or that set of facts, nor that he may develop such and such a group of feelings, but that through these he may live better. The final test of our teaching, therefore, is just like this: Because of our instruction, does the child live differently here and now, as a child, in all his multiform relations in the home, the school, the church, the community, and in his own personal life? Are the lessons we teach translated continuously into better conduct, finer acts, and stronger character, as shown in the daily run of the learner's experience?

"It is true that the full fruits of our teaching and of the child's learning must wait for time and experience to bring the individual to fuller development. But it is also true that it is impossible for the child to lay up a store of unused knowledge and have it remain against a later time of need in a distant future. The only knowledge that forms a vital part of our equipment is knowledge that is in active service, guiding our thoughts and decisions from day to day. Unused knowledge quickly vanishes away, leaving little more permanent impression on the life than that left on the wave when we plunge our hand into the water and take it out again. In similar way the interests, ideals, and emotions which are aroused, without at the same time affording a natural outlet for expression in deeds and conduct, soon fade away without having fulfilled the purpose for which they exist. The great thing in religious education is to find immediate and natural outlet in expression, a way for the child to use what he learns; to get the child to do those things pointed out by the lessons we teach him."

As the teacher faces this "carry-over" problem he is impressed that he must touch the lives of his pupils not only as individuals but as members of a social

group. It becomes his obligation not only to direct them in matters pertaining to their own welfare, physically, intellectually, and morally, but he has a responsibility in helping to establish the standards of society to which individuals naturally subscribe more or less unconsciously.

The strong teacher's influence can be made to affect the ideals of the athletic field, of the amusement hall, of the church, of the business center, and of the home. These agencies offer such a variety of possibilities that every lesson offers easily some avenue of application. By way of illustration let us turn to a few subjects and point out some possibilities in the matter of application. May it be said here, in passing, that the secret of making application lies in not getting lost in the past so that we may walk along with our heads turned back over the shoulder of time pondering merely the things of the past. All too often the teacher hurries over into the Holy Land of some four thousand years ago, leaving a class of twentieth century boys and girls here at home to wonder what all that ancient material has to do with the problems that confront them here and now. Not that we should ignore the past. Successful application lies in reaching back into the past for a solution of today's difficulties. But the solution is our great concern. "We look back that we may better go forward."

To illustrate:

A lesson on Cain and Abel may find its application in a solution of the problems of the jealousy and selfishness that exist today. This story ought not to be merely a recounting of murder. There is a little Cain—a little Abel—in all of us. Consider the case of the boy who smashed up his brother's new sled as well as his own, because he couldn't keep up in coasting. The nature of the class will determine the particular application. Or consider the story of Samson and Delilah: at first thought, a story with but little to contribute to a solution of today's problems. Yet out of that story application can be made beautifully, through either of these two truths:

He who plays with sin will eventually be conquered by it; or,

Marrying outside one's church is attended by grave dangers.

A lesson on helpfulness was once beautifully and rather dramatically given through the story of a rescue of a train. A lad was out on a railroad track when he discovered that a recent storm had washed out part of the road bed. He remembered that the through passenger train was due in a few minutes, and so rushed along the track and by frantically

waving his hat succeeded in stopping the train just in time to prevent a terrible catastrophe. A few well-directed questions called for the pupils' own idea of application. They, too, would flag a train if such an occasion should arise. They even carried the idea over into rendering any kind of service, about the home, at school, and elsewhere, as long as it was helpful.

And so illustrations could be multiplied. The important thing is that, having decided upon a central truth for a lesson, the teacher then conceives avenues whereby the truth may be carried over through action into the lives of pupils. And, of course, he must see that they are directed in setting about the action.

The question often arises, "Isn't there danger of moralizing in making an application?" or "What is the difference between an application and moralizing?" Genuine and natural application ought to be inherent in the material presented. A good story ought to drive home its message without further comment. Moralizing is either an unnecessary and unwelcome injunction to be or to do good, or it is an apology for a lesson that in and of itself drives home no message. The school boy's definition of moralizing is helpful and suggestive:

"Moralizing is rubbing goodness in unnecessarily."

In making application of truths presented, teachers naturally face the question as to what constitutes the fundamentals in character development that are to be achieved. As a sort of guide, the two Utah codes of morals, one for children and one for youths, are rich in suggestion, both for pupil and teacher. They are submitted herewith as helpful in setting up the objectives toward which we are working:

Children's Code

I want to grow up to be wise and strong, happy and able to make others happy, to love and to be loved, and to do my part in the world's work.

During my infancy loving hands cared for me, gave me food, clothing and shelter, and protected me from harm. I am grateful for this care, and I want to be worthy of the love and confidence of my mother and father and to do all I can to make them happy.

I will be obedient to my parents and teachers; they are wiser than I and thoughtful of my welfare.

I have already learned that good health is necessary to strength and happiness, and that in order to be well and grow strong, I must have good, wholesome food, ample exercise and sleep, and

abundant pure water and fresh air—nature's gift to all.

My whole body I will keep clean and each part of it as sound as good care can make it.

I will have respect for all useful work, both mental and physical. I must learn to be helpful that I may know the joy of service and the dignity of work well done.

Waste is the mother of want, and even though the want may not be mine, if I am extravagant I am likely to bring suffering to others. Waste of time is as wrong as waste of things; I will not be an idler.

I will not put unnecessary burdens upon my associates by untidy, careless habits; orderly ways save my own time and things as well as those of others.

I will take thought for the comfort and welfare of our animal friends and will always avoid cruelty.

I will strive for courage to speak the truth and for strength to be fair in all my work and play, to be true to my word and faithful to my trust. I hate lying and cheating; they are signs of cowardice and greed. I will not seek pleasure or profit at the cost of my self-respect. I will be considerate of the rights and feelings of others as I would have them respect mine.

I will try to control my temper and to be cheerful, kind, and courteous in all my dealings.

I will strive to be pure in thought, speech and action.

My country has provided laws and civil officers to protect me, schools for my instruction, and many other aids to a happy, useful life. I am grateful for these benefits and will show my patriotism by obeying the laws and defending my country against evils, both within and without.

I will keep my eyes and ears open to enjoy the world about me, and my mind alert to understand and appreciate the good things mankind has provided for me—science and art, poetry and music, history and story.

May God, the kind and loving Father, help me all my life to see the right way and to follow it.

Moral Code for Youths

I am happy to be a member of that human society which has accumulated all the treasures of civilization. I have benefited by the united labors of all mankind; for this I owe a debt of gratitude to humanity, a debt I can pay only by serving that humanity to the fullest extent of my ability. Through small services

freely given toward the comfort and happiness of my associates, I may grow in power of usefulness and in my turn contribute to the welfare of the generations that are to come.

My body is the instrument of my mind and the foundation of my character. Every organ must be conserved to perform its proper function in the development and perfection of my life. I will therefore, eat only wholesome food, breathe pure air, take ample exercise and sleep, and keep my body clean and sound. To this end, I will refrain from the use of intoxicating drinks, narcotics and stimulants; these lend only a seeming strength, but in reality they undermine my powers of service and of lasting happiness. By abstaining from these indulgences I can, moreover, help others to abstain, and thereby increase their strength and happiness. By temperate living and plenty of exercise in the open, I can preserve my health and the more easily refrain from evil thoughts and evil deeds.

I will not pollute my body or that of another by any form of self-indulgence or perverse yielding to passion. Such indulgence is a desecration of the fountains of life and an insult to the dignity of manhood and womanhood.

Through the formation of sane, health-promoting habits I can avoid having my usefulness diminished and my happiness impaired by the consequences of my own folly.

I will be modest in dress and manner, that I may in no wise encourage sensuality.

I will be thoughtful of the effects of my actions and so restrain myself that no act of mine may mar the life or detract from the happiness of my associates or of my successors.

I will deal honestly, fairly and kindly with my fellows—always mindful that their lives and their happiness are as sacred to them as mine are to me.

I will avoid impatience and ill temper and will endeavor to be courteous always.

I will try to save individuals rather than to condemn them, even though their evil deeds must be condemned and offenders punished.

I will have respect for the time of my fellows as I respect their property.

I will not engage in games of chance, since I do not desire reward at the expense of others.

In all my dealings I will strive for courage to speak the truth; I despise cowardice and lying. I will do what I know to be right, though others may ridicule or scorn me.

I will be personally responsible for all that I do, and recognizing my limited wisdom, I will ever seek Divine Guidance to lead me in the right way.

I will strive for independence of judgment, but with due regard for the superior wisdom of my elders. I must grant to my fellows the same right of independent judgment that I claim for myself.

Whatever I undertake I will do with my might, and, win or lose, accept the result with good cheer. I would rather be worthy of success than to secure it unworthily.

I will be prompt and orderly in all my affairs, otherwise I become a hindrance to social efficiency. I will avoid waste and extravagance lest I bring needless privation and suffering to others as well as to myself.

It is my privilege to have a part in the world's work—a part I must choose and perform with all diligence. "What can I do best that society needs most?" When I have answered this question I will pursue my vocation intelligently and energetically; first, as a means of service to my fellow-men; and second, as a means of self-support and aid to those that may be dependent upon me.

May the love and appreciation I have for my country never be dishonored by any act of lawlessness or want of loyalty, but may I ever honor, uphold and obey the law and defend my country against

unrighteousness, injustice and violence. When it becomes my privilege to vote I will use the right of suffrage as a patriotic means of co-operating with my fellow citizens for the promotion of social justice, peace and progress. Should I be called to public office, I will strive for moral courage to exercise authority in accord with justice and humanity; and, whether in or out of office, I will respond freely to every opportunity for public service.

I am grateful for the beauties of nature and for the great works of art, music, literature and science, it is my privilege to enjoy. These I will seek to understand and appreciate, that I may cultivate broader sympathies and fellowship with mankind, the world, and the Creator of all.

Questions and Suggestions

1. How does application go to the very heart of teaching?
2. Discuss the various conceptions of the term.
3. Distinguish between immediate and delayed application.
4. Discuss the possibility of intellectual application.
5. How can applications best be made?
6. When can applications best be made?
7. Distinguish between making an application and moralizing.

GOSPEL DOCTRINE DEPARTMENT

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Vice Chairman; George M. Cannon, Charles H. Hart

LESSONS FOR DECEMBER

First Sunday, December 2, 1928

Lesson 43. Divine Authority: History of the Priesthood—39

Text: The Twelve Apostles.

Objective: To show the calling of the Twelve Apostles in the days of Christ's Ministry as special witnesses for Him in all the earth: How they obtained their authority and the nature of it both before the ascension of the Lord and afterward, and in the government of the Church. Also pointing out the fact, declared in the scriptures, that these offices were to continue in the Church from generation to generation and are essential to the perfect organization of the Church as established by our Lord.

Suggestions on Preparation and Pres-

entation: The form of Church government in ancient days was different from that established in the days of the ministry of our Savior. The earliest church government was patriarchal, and High Priests, who were also patriarchs, presided and directed the welfare of the people spiritually and temporally, but the same ordinances of the Gospel were applied then as now, for the principles and ordinances do not change. Adam, for instance, was baptized and taught the first principles of the Gospel to his children as we learn from the Book of Moses. The first Apostles, however, were called by Christ near the beginning of His ministry and He gave to the Church a new order of officers, but the same Priesthood. There was no quorum of Twelve Apostles in the ancient church, but the authorities officiated by virtue of the

High Priesthood and held all the keys of salvation. It was the right of the Savior to make changes which He did in the government of the Church and to place it on what was a more firm and extensive foundation, such as the nature of the work required when the Gospel was to be taken to all nations, kindreds and peoples. The Twelve Apostles were also special witnesses for Christ and stood in a peculiar position in the world, and one that has continued to be so ever since and will so continue as long as and 14 in the preparation of this lesson. that they must continue to serve as Apostles in the Church as long as time lasts—the Church as it is now organized, requires the activities of a First Presider is need for the preaching of the Gospel among all peoples. Moreover, their duties and responsibilities are such dency and a Council of Apostles for the perfecting of the work of the Lord, just as Paul declared to the Ephesians.

Second Sunday, December 9, 1928

Lesson 44. Divine Authority: History of the Priesthood—40

Text: Officers and Gifts in the Primitive Church.

Objective: To show that our Lord, during His ministry, and afterwards, through revelation to the Apostles, organized His Church with officers holding various positions in the Melchizedek and the Aaronic Priesthoods, such as Apostles, High Priests, Patriarchs, Seventies, Elders, in the Melchizedek Priesthood, and Bishops, Priests, Teachers and Deacons in the Aaronic Priesthood. That these men were endowed with the spirit of the Lord and exercised the gifts of the Gospel, such as prophecy, revelation, visions, healings, etc. Moreover, that these officers and gifts were given to the Church to abide with it continually. There can be no true Church of Jesus Christ where these officers and powers are not to be found and recognized by our Redeemer.

Suggestions on Preparation and Presentation: As pointed out in Lesson 43, the Lord, during his ministry added officers and more fully organized His Church that the work of the ministry might be carried forth unto all peoples. The gifts of the Church were always found among the people when officers holding Divine Authority were on the earth, but the Church as established in the days of Christ and His Apostles contained officers, and quorums of men holding the Priesthood, that were not found in the Church in more primitive times. These officers as now given are to continue in the Church through all

time. It will be well for the teacher to read carefully I Corinthians, chapters 12

Third Sunday, December 16, 1928

Lesson 45. Divine Authority: History of the Priesthood—41

Text: The Apostasy.

Objective: Showing that there was a departure from the teachings introduced and established by Christ and the Apostles, shortly after the death of the Apostles; also that the officers placed in the Church were changed and false orders of priests and teachers arose and introduced strange customs, until, as the Lord has said, it became necessary for the Church to be taken "into the wilderness." Doc. and Cov. 85:3.

Supplementary References: See "The Great Apostasy," Elder James E. Talmage. "The Reign of Anti-Christ," Elder J. M. Sjodahl.

Suggestions on Preparation and Presentation: "We have seen that according to the scriptural view the Church is a holy kingdom, established by God on earth, of which Christ is the invisible King. It is a divinely organized body, the members of which are knit together amongst themselves, and joined to Christ their Head, by the Holy Spirit, who dwells in and animates it; it is a spiritual but visible society of men united by constant succession to those who were personally united to the Apostles, holding the same faith that the Apostles held, administering the same sacraments, and like them forming separate, but only locally separate, assemblies, for the public worship of God. This is the Church according to the Divine intention. But as God permits men to mar the perfection of his designs in their behalf, and as men have both corrupted the doctrines and broken the unity of the Church, we must not expect to see the Church of Holy Scripture actually existing in its perfection on earth. It is not to be found, thus perfect, either in the collected fragments of Christendom, or still less in any one of these fragments." Smith's Bible Dictionary. Art. "Church."

By this quotation we see that men of learning in the world recognize the "falling away" but they endeavor to justify it—but there is no justification for the Lord does not permit man to mar and change His ordinances and the authority in His Church. Such change and marring is conclusive evidence of the apostasy.

Fourth Sunday, December 23, 1928 Christmas Exercises

Fifth Sunday, December 30, 1928 Open Sunday

MISSIONARY DEPARTMENT

General Board Committee: Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Jesse R. S. Budge

LESSONS FOR DECEMBER

First Sunday, December 2, 1928

Lesson 42. Work for the Dead

Text: Sunday School Lessons No. 42.

Objective: To acquaint members with the elements of and the importance of genealogical record making.

Suggestions on Preparation and Presentation: As a means of impressing upon class members the essential elements in recording data, have each member bring to the class the essential data for a bishop's recommend for himself. The information may be obtained from the ward clerk. Let each class member bring in a record of his own family statistics—name of father, date and place of birth and marriage. If dead, the date of death. Similarly, the statistics concerning his mother, giving her maiden name. Give names of brothers and sisters, dates and places of births, marriages, deaths, if any, and carry this back to grandparents. Then discuss these in class, comparing the forms of arrangement worked out by different class members, and try to arrive at an orderly method of arrangement. It goes without saying, of course, that the importance of this phase of the work will be examined into in the class.

Questions for Teachers

1. Why is the gathering of family history a necessary part of work for the dead?
2. Why is it necessary that the work for the dead be done by the living?
3. What is meant by the expression, "Salvation for the Dead?"

Second Sunday, December 9, 1928

Lesson 43. Marriage

Text: Sunday School Lessons No. 43.

Objective: To show the Sacredness and eternity of the marriage relation.

Suggestions on Preparation and Presentation: Have class members, by assignment, read the scriptures concerning the necessity for and the sanctity of marriage. Have some member discuss the eternity of the family relation from both

the scriptural point of view and the point of view of its desirability. Let the comparison be made between a marriage entered into for founding an eternal family relation and one entered into without the incentive to beget offspring and establish a family unit.

Questions for Teachers

1. Why do you think the family relation should be an eternal one?
2. Does that conform to your notion of heavenly joy? Why?
3. What relation does marriage bear to the "Mormon" conception of the ultimate destiny of man?

Third Sunday, December 16, 1928

Review Questions—Fourth Quarter

1. What is the two-fold purpose of baptism?
2. Who may receive baptism?
3. Does any office in the Aaronic Priesthood carry authority to perform baptisms?
4. In what other ordinance may a priest officiate?
5. What offices in the Melchisedek Priesthood carry authority to baptize and administer the Sacrament?
6. What ordinations may a priest perform?
7. Who presides over the Aaronic Priesthood in the Church?
8. What are the essential features to include in confirming a member of the Church?
9. Where does the right of presidency reside in the Church?
10. How is the presidency of the Church constituted?
11. What is the calling of a Seventy?
12. Where are the duties of the various offices in the Priesthood defined?
13. Write the ceremony to be used in performing a baptism.

Fourth Sunday, December 23, 1928
Christmas Exercises

Fifth Sunday, December 30, 1928
Open Sunday

NEW TESTAMENT DEPARTMENT

General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

LESSONS FOR DECEMBER

First Sunday, December 2, 1928

Lesson 42. The Character of Jesus

Text: The Teachings of Christ Applied. Lesson 42.

Objective: To portray the great qualities of character manifested by Jesus, and to inspire young people to adopt these as ideals to be realized, as nearly as may be, in their own lives.

Supplementary Materials: Bennion, M.—Moral Teachings of the new Testament. Appendix A. Kent, C. F.—The Life and Teachings of Jesus, pp. 310-322 Simkhovitch, V. G.—Toward the Understanding of Jesus. The Mac. Co., N. Y., 1925.

Suggestions on Preparation and Presentation: The character of Jesus has been portrayed in all the lessons of this course. This lesson is, therefore, largely review and summary of what has gone before. The effect here should be to see Jesus' personality as a whole, and to get the inspiration that comes from the example of such a character. Intelligent understanding of the character of Jesus is necessary, but this alone is insufficient; it must be supplemented by development of appreciation of these qualities of character and enthusiasm for their realization in the lives of each individual. It should be noted that this comes about not through being wholly absorbed in thought of one's own character; that was not the method of Jesus; but in becoming absorbed in the great cause which Jesus represented, and devoting one's life to promotion of this great cause—the salvation of all mankind.

Second Sunday, December 9, 1928

Lesson 43. The Social Teachings of Jesus As Applied Today

Text: The Teachings of Christ Applied. Lesson 43.

Objective: To show some common applications of the social teachings of Jesus in the social institutions of our own time, and to make clear the practical demands of modern life upon Christian character.

Supplementary Materials: Those listed under "supplementary reading" in the lesson. The college books may include: Drake, D.—Problems of Conduct. Houghton Mifflin Co., Boston. Ross, E. A.—Sin and Society. Houghton Mifflin Co., Boston. Ford, J.—Social Problems and Social Policy, Ginn and Co., Boston.

There is also much good material in current magazines that deals with social and other public questions.

Suggestions on Preparation and Presentation: The teacher who has read little or none of the supplementary reading suggested should read as much as possible of the references listed for the class members; but, most of all it is important that the teacher be a close observer and student of current social-economic-civic problems, and shall have thought out clearly the applications of the teachings of Jesus to solution of these problems. To what extent is this being done, and how may it be further extended? This is the chief purpose of this lesson. It should be shown that the individual cannot be developed apart from social life and social responsibilities. The merely personally pious individuals who refuse positive, active cooperation with their fellows in measures for the common good are but the Pharisees of the Modern World. What Jesus would say of them any reader of the New Testament may easily determine.

Third Sunday, December 16, 1928

Quarterly Review

1. Name several ways in which a person may be industrious.
2. Why is every follower of Jesus religiously obligated to be industrious?
3. What are the Christian uses of property?
4. Why are the rich often rebuked by Jesus and New Testament writers?
5. Why is marriage approved?
6. (a) Under what conditions do people seek divorce? (b) What are some of the causes of these conditions?
7. Why is chastity one of the most important qualities of character?
8. How is the justice of God manifested?
9. In what ways is the state an agent of justice?
10. What is the chief value of the doctrine of non-resistance?
11. Name three or more outstanding qualities of Jesus' character.
12. Why do we find some of the best modern applications of the teachings of Jesus in contemporary social work?

Fourth Sunday, December 23, 1928

Christmas Exercises

Fifth Sunday, December 30, 1928

Open Sunday

OLD TESTAMENT DEPARTMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

LESSONS FOR DECEMBER

First Sunday, December 2, 1928

Lesson 42. The Return of the Jews

Text: Ezra 1 to 6. Josephus, Book II, Chap. 1. Pupils, Lesson No. 42. See also Gospel Doctrine Lessons on Ezra, Nehemiah and the Maccabean period.

Objective: Repentance increases loyalty to once deserted standards.

The period of exile proved to be a blessing to the Jews. Jehovah used this means of consuming the dross and of purging and purifying Judah of her waywardness and indifference. Being thus transplanted, brought appreciation for the blessings and advantages which had been spurned before.

This reaction was a natural one. Individuals look back upon past opportunities with mingled regret and appreciation. Home has its strongest allurements when we are away from it. Friends are appreciated when we are in the midst of strangers. We miss the sunshine when the clouds appear.

The power of righteousness and virtue is keenly appreciated by the repentant sinner. Determination to live righteously and precaution against evil is strongest in those who through experience or observation know the suffering and sorrow of wickedness.

The excellent notes from the "Book of Life" discuss the same principle as applied to the returning Jews. The following excerpt is quoted by way of illustration:

"Five hundred and thirty-six years before Christ a wonderful new era began for the Hebrew race. They had been under the power of the Empire of Babylon. The best part of the people had been taken to Babylonia, where they had longed in vain for their lost land. Ezekiel and Isaiah 40-66 and some Psalms show us how strong the longing was. At last, in 539, Babylon fell under the conquering armies of Cyrus, king of the newly formed Empire of Persia, beyond the mountains to the east of Babylon. Cyrus was a wise king and a great statesman. He knew that discontented groups of people weakened an empire, and very soon he gave to the members of various nations who had been brought to Babylon permission to return home. Among these were the Hebrews. They received this permission with great joy.

"Those who came to Jerusalem, at first

found there a small and weak community of their own people, who had never been taken to Babylon, surrounded and almost swamped by foreigners. They found it hard to earn a living on the rocky hills of Palestine, so different from the rich, fertile plains of Babylonia. It is not surprising that they lost some of the first enthusiasm of the return. Yet they never gave up their religion or their love for their nation, and, by steadfastness, even when discouraged, they became the founders of the new Jewish nation, which occupied Palestine in the New Testament times. We may well honor them. Heroism consists, not in never being discouraged, but in never giving up, no matter how discouraged we may be.

"These Jews brought back with them one thing which was of great importance for the future. They brought a very strong love for their nation, a spirit which would now be called "Nationalism." The citizens of no modern country have a stronger national feeling than had the Jews of this period. It resulted, first, in a growing reverence for the books of the nation—the writings of the prophets and the books of stories of olden time that they brought with them from the exile; second, in a great reverence for the laws of the nation; third, in a deep love for the worship of the God of their fathers; fourth, in a strong desire to keep the blood of their race pure, lest they should be swallowed up and lost in the other more numerous races about them." (Book of Life," Vol. 4, page 455.)

The pupils' "Lesson" discusses the effect of the exile, pointing out that the Jews were cured of their disposition to dabble in idolatry. They rallied to the worship of Jehovah with unparalleled loyalty and devotion; in fact, with such zeal that they became blind to the rapidly developing events which brought them the promised Messiah.

The preview of next Sunday's lesson should be made at this point in the development of this lesson. The title of the next lesson is "The Promised Messiah."

Second Sunday, December 9, 1928

Lesson 43. The Promised Messiah

Objective: "The Lord will do nothing until He reveals it unto His servants, the prophets."

Texts: The following passages should be studied as a basis for the development

of this lesson. A very interesting exercise can be developed, if the teacher will assign one or more of the passages to each pupil to be looked up, studied, read or preferably recited in class and explained. The results would be a convincing array of scriptural evidence of Old Testament prophecies about the Promised Messiah.

Birth: Gen. 3:15. Isaiah 7:14; 49:1. Micah 5:2, 3.

Ancestry: Gen. 9:18, 27; 12:3; 18:18; 22:18; 17:19; 21:12; 26:4; 28:4-14; Isaiah 49:3, 5, 6.

Tribe: Gen. 49:9, 10; Micah 5:2.

House of David: I Sam. 7:12-15; 23:1-5; Psalms 89:4, 36; I Chron. 17:11-14; Isaiah 9:7; 11:1, 10; 55:3; Amos 9:11.

Bethlehem: Micah 5:2.

Life: Psalms 2; 45; 72; 110; Isaiah 8:23 to 9:6; 11:1-9; 42:1-7; 49:1-9; 50:4-9; 53:1-12.

Betrayal: Psalms 41:9; Zech. 11:12, 13.

Death: Psalms 22:16; Isaiah 53:8-12.

Resurrection: Psalms 16:10; Jonah 1:17.

Ascension: Psalms 8:5, 6; 110:1.

In view of this array of prophecy the wonder at the Jews' failure to recognize Him is increased.

Third Sunday, December 16, 1928

Lesson 44. The New Jerusalem

Objective: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Text: See references in Pupils' Lesson No. 44 and also Chapter 19, Articles of Faith. (Talmage.)

The desirability of having the pupils memorize the quotation offered as the objective will readily suggest itself to the teacher. Valuable help will be found in chapter 19, of the Articles of Faith.

The teacher's purpose should be to give the class as complete a conception of the New Jerusalem as is possible from the scriptural passages relating to it, and also impress the thought that to live in the New Jerusalem is "a consummation devoutly to be wished" and worked for here and now.

The fondest and loftiest ideals of life, it seems, can be realized by the righteous in the New Jerusalem.

The joys of the righteous life will be complete there.

Rather than to be dreaded, this great event in human history is to be hastened by works of righteousness and hailed as a boon. Those who dread the event associate with it destruction of the wicked, and the strife and turmoil of the last days.

There is some sense of sin in all erring humanity, which causes everyone to have a feeling of sympathy and sorrow for the sinner. This condition is important in the work of redemption and in calling mankind to repentance.

One of the joys of the latter days, experienced by many now, is that promised for bringing even one soul to repentance.

The work of preparing mankind for abode in the New Jerusalem is to be done today by you and your class and all your brethren. How?

Fourth Sunday, December 23, 1928

Christmas Exercises

Fifth Sunday, December 30, 1928

Written Review

1. What work did Solomon do for the spiritual benefit of his people?

2. What folly of Solomon led to the division of the Kingdom?

3. Who was Rehoboam?

4. What folly of his helped cause the Division of the Kingdom?

5. Name the two kingdoms after the division.

6. What did Jeroboam do to make his kingdom independent of Jerusalem?

7. How many dynasties of kings ruled Israel after the division of the Kingdom?

8. How did most of these dynasties end?

9. What great prophet tried to destroy idolatry in the Kingdom of Israel?

10. What king and queen did this prophet frequently rebuke?

11. Who was the prophet's successor?

12. What finally happened to the Kingdom of Israel?

13. Why did the Kingdom of Judah last longer than the Kingdom of Israel?

14. What great prophet served both the Kingdom of Judah and the Kingdom of Israel?

15. Name one of his great prophecies?

16. What chapter of the Old Testament contains his prophetic description of the Savior?

17. When was Jeremiah active as a prophet?

18. Of what did he prophesy?

19. What effect did the exile in Babylon have upon Judah?

20. When the Jews returned what did they try to do in Jerusalem?

21. Who were they preparing to receive?

22. Why did they not recognize him?

23. What event is modern Israel preparing for?

24. Who are referred to as modern Israel?

BOOK OF MORMON DEPARTMENT

General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; Horace H. Cummings and Wm. A. Morton

LESSONS FOR DECEMBER

First Sunday, December 2, 1928

Lesson 47.

Text: The Book of Ether, 1-6.

Objective: Though one must marvel at the blessings and knowledge given to some of the Lord's servants, one is yet more astonished at their obedience and faith.

What is the first incident recorded in the Book of Ether showing unusual faith on the part of Jared and his brother?

What was the language of Jared and the brother of Jared when they left the Old World?

What difficulties can you see in crossing the ocean that would cause those with less faith to hesitate?

What were the great blessings shown to the brother of Jared and to Jared?

What facts seem to justify such blessing?

Why do you think the brother of Jared had such exceeding faith?

Can you think of any explanation why these things which ye have seen and heard should not go forth unto the world?

When should they come forth? Why?

What is most astonishing in the life of Joseph Smith, his blessings, or his accomplishments as a boy and man? Compare Paul and others.

What must we do to have similar blessings?

Second Sunday, December 9, 1928

Lesson 48.

Text: The Book of Ether, 6-10.

Objective: The Lord desires that in state and church our free agency should be preserved. Compulsion and political slavery are of the evil one.

Why was it grievous to Jared and the brother of Jared that the people should desire a king?

Why did the Lord permit them to have a king?

What evil consequences were likely to follow?

Why did the sons of the brother of Jared and of Jared refuse to be king?

Why did Washington refuse to be king?

Has the Lord ever organized His

Church on the model of an earthly kingdom?

Relate the story of the kings!

Are there any advantages in having a king if he is ideal? What?

Which is easier to change, a bad king or a bad democratic ruler?

Which form of government has the Lord favored? Why?

What form of government has He installed in His Church?

In what way does it possess the advantages of a monarchy? In what way the advantages of a democracy?

Compare with other forms of Church government you know.

Why is our democratic government of such priceless value?

Should we mix in politics or should we stay away from primaries, etc.? Why?

Third Sunday, December 16, 1928

Lesson 49.

Text: The Book of Ether, 10-15.

Objective: Secret societies have great potentialities for evil.

What good purposes may be served by secret societies? What evil purposes?

Why does a secret society tend to exercise more influence than its numbers would justify?

What was the purpose of the formation of secret societies among the people?

What was the attitude of the prophets towards their formation? Why?

What evil intentions could they serve? Why? How did they serve these intentions?

How did strife and war arise?

Relate the destruction of the people.

This destruction was prophesied. Was it a punishment of the Lord, the result of the evil acts of the people? or both?

Should members of the Church join secret societies today? If not, why not?

Fourth Sunday, December 23, 1928

Christmas Exercises

Fifth Sunday, December 30, 1928

Review

Text: The Book of Moroni.

Discuss work of Moroni. Review divisions of Book of Mormon.

Questions for Quarterly Review

(The teacher should provide writing paper for those who forget to bring their lesson leaflets with the Review Blank printed on the back.)

What was the name of the prophet who told the Nephites of the signs that would be given of the birth and death of Jesus Christ?

The name of the man who predicted the death of the chief judge, and who afterwards became one of the twelve disciples of Jesus Christ was.....?

What was one of the things that happened on this continent at the death of Jesus Christ?

Three of the Nephite apostles desired what, at the hands of the Lord?

What followed the visit of Jesus to this continent—wars between the Lamanites and Nephites, a struggle with the robbers, or a long period of peace?

Who led the armies of the Nephites in their last struggle with the Lamanites?

What was Ether—a warrior, historian, robber, or king?

Who was the last survivor of the Jaredites—Omer, Coriantumr, Jared, or Shiz?

What relation was Mormon to Moroni?

In what book can you find the words of the Blessing on the Bread for the Sacrament?

CHURCH HISTORY DEPARTMENT

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman; Josiah Burrows

LESSONS FOR DECEMBER

First Sunday, December 2, 1928

Lesson 47. What One Must Be and Do to Become a Leader

Text: Leaflet No. 47.

Objective: To show that there is no impression without relative expression; that through constant service, one opens his own door toward success.

Supplementary References: Read any book on character or achievement; especially "Secrets of Success," and "Every Man a King," both by Marsden. Possibly, the finest source lies in the biographies we have just studied.

Suggestions on Preparation and Presentation: As well as presenting the lives of our leaders in this lesson, bring in rich illustrations from Washington, Lincoln or other great men, ancient or modern, to prove that it requires "being and doing" in order to build enviable characters. A whole world of material is before us.

Questions for Teachers

1. Name three or four characteristics a teacher must possess before others would count her successful.

2. Why was Joseph required to apply concentrated effort while using the Urim and Thummim?

Second Sunday, December 9, 1928

Lesson 48. As the Young Sapling is Bent, So Grows the Tree.

Text: Leaflet No. 48.

Objective: To show that one should be exceedingly anxious that the formative period of life be spent in growing "straight grained saplings," with roots set fast in fertile soil.

Supplementary References: The same as Lesson 47.

Suggestions on Preparation and Presentation: On every side of us, in all walks of life, exist volumes of fitting illustrations, rich with material regarding today's lesson. You have gripping examples in your own life; the life of your friends, and the lives of your pupils, as well as from our course this year.

Questions for Teachers

1. How far is it true that a boy or girl "never spoils over night?"

2. In what way can a human soul rid itself of a crooked life easier than a crooked sapling can outgrow its warped physical shape?

Third Sunday, December 16, 1928

Lesson 49. How Testimonies are Gained

Text: Leaflet No. 49.

Objective: To show definitely to our young students that any proof affirming the truthfulness of the gospel of Jesus Christ is a testimony to them, even though it may not be a knowledge.

Supplementary References: The biographical leaflets of the past year are filled with proofs or testimonies; also any of the reference books we have used. Read for yourself Doc. and Cov. Sec. 65.

This shows that God's kingdom has been set up here on this earth.

Suggestions on Preparation and Presentation: Today is the day for impressing the students with the forcefulness of your own testimony. If you give your proof under the spirit of the Lord, your children will feel it and remember your words. Let them know and feel that you are sure that God has indeed restored His Kingdom to the earth, never again to be taken away. Get the students' proofs—you need not call them testimonies unless you desire.

Questions for Teachers

1. Discuss the difference in a testimony of the Gospel and a knowledge of it.

2. Be prepared to give an illustration, showing that boys and girls do possess proofs or testimonies regarding our Church being true.

Fourth Sunday, December 23, 1928
Christmas Exercises

Fifth Sunday, December 30, 1928
Review

PRIMARY DEPARTMENT

General Board Committee: Charles B. Felt, Chairman; Frank K. Seegmiller, Vice Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giaquae

WORK FOR DECEMBER, 1928

Preview Questions

1. What benefit is derived from the study of the lives of great and good men?

2. What is the outstanding characteristic in the character of Pres. Woodruff? Give an illustrative incident. (See "Leaves From My Journal.")

3. What principle of the gospel was most strongly emphasized by Pres. Lorenzo Snow?

4. (a) Name some strong traits of character shown by Pres. Joseph F. Smith. (b) Give an incident to illustrate one of them. (c) How can these lessons in his life be made of practical application to the lives of the children in your class?

5. (a) Which of President Heber J. Grant's strong characteristics appeal to you most strongly? (b) How can you make practical use of this lesson in your class work?

6. What testimony of the divine calling of the leaders in our Church do we find in the life of President Heber J. Grant?

First Sunday, December 2, 1928

Lesson 21. Wilford Woodruff

Text: "Bible and Church History Stories," page 96.

Second Sunday, December 9, 1928

Lesson 22. Lorenzo Snow

Text: "Bible and Church History Stories," page 100.

Third Sunday, December 16, 1928

Lesson 23. Joseph F. Smith

Text: "Bible and Church History Stories," page 103.

Importance of "The Point of Contact"

"The child mind is a castle that can be taken neither by stealth nor by storm. But there is a natural way of approach and a gate of easy entry always open to him who knows how to find it."

"The ideal point at which a child's intelligent attention is to be first engaged, or his instruction is to begin, is an experience or point of contact with life. One who understands this truth need seldom have any great difficulty in getting an entry into the child's mind."

"In the beginning God created the heaven and the earth,"—"but for me He created them not until He created me. Heaven and earth had no beginning, so far as I am concerned, until my powers of perceiving them had their beginning. So, although as a new-born infant I am the latest act of God's work of creation, my experience, my contact with life, is my book of beginnings. Heaven and earth start into existence in my home, my parents, my baby rattle. The creation as recorded in the bible comes historically before my birth; but logically my knowledge of the sun must begin with the light in my room, my study of the rock strata must begin with the stones in the garden path; of the waters, with my morning bath; of the animals, with

my pussy or the flies. It is the proximate and the immediate, rather than the remote, and the final that appeals to me as a child."

"The seasons, you say, have their beginning in the movement of the earth around the sun, but that movement has its beginning for me in the seasons. The light of day has its real beginning in the sun, but for me the sun has its beginning in the light of day. My infantile experience is my infantile book of beginnings,—my genesis.

"It is at the point of the child's sense

**Printed "Sunday School Lessons" for
Primary Department Teachers**

The enlargement of the Primary Department to provide instruction for 7, 8, and 9 year old pupils makes necessary the enlargement of the 1929 Course of Study. For the present the textbook material to supplement the teachers' textbook "Bible and Church History Stories," will be offered in leaflet form, and will be made available on the same basis as the "Lessons" of other departments, namely twenty cents per person per year or fraction of a year, payable in advance.

These "Primary Sunday School Lessons" will contain the story of each lesson. Other helps and directions for teachers will be published in the *Juvenile Instructor*.

The "Lesson" in story form is in-

contact with the external world that the opportunity for our best appeal lies."

"Now the great fault in our religious teaching of the child has been that we have not sought his most penetrable point. Our approach to him has been through adult ideas, upon an adult plane." (From "The Point of Contact in Teaching," by Patterson Du Bois.)

**Fourth Sunday, December 23, 1928
Christmas Exercises**

**Fifth Sunday, December 30, 1928
Review**

tended primarily for teachers, but the older pupils of the Primary Department, who can read will enjoy these interesting, understandable "Lessons."

So far as possible the older children should be encouraged to subscribe. Their use of the "Lessons" under the intelligent direction of teachers will do much toward preparing them for the use of "Church History Lessons."

A suitable card-board cover in which "Primary Lessons" can be preserved will be sent free to teachers and pupils who subscribe.

Subscriptions should be given to the superintendency so they can be sent in before November 15, 1928.

KINDERGARTEN DEPARTMENT

General Board Committee: Charles J. Ross, *Chairman*; George A. Holt, *Vice Chairman*; assisted by Inez Whitebeck

LESSONS FOR DECEMBER

First Sunday, December 2, 1928

**What Has God Given?
The Greatest Gift of All—Our Master.**

Text: "The Book of Life," Vol. 1.

Objective: The more we love the more we give.

Story

What do you think is God's greatest gift?

"Food," said Harold. "We would die without it."

"Water," said Robert. "All the plants would dry up and the animals would die and there would be no food for us if there were no water."

"Homes," said Lillian, "and parents. Yes, I think parents are, because we need

them to get our food for us and take care of us."

"I think our country is the greatest gift of all," said Norman. "Suppose we had food and homes and everything, but there were no law to keep anyone else from taking them away?"

"Yes," said mother. "All these things we must have to live. But suppose we had all these things and never knew who gave them to us? Suppose we never knew why he gave them or what he wanted us to do with them?"

"We should wonder and wonder and wonder what all these great gifts were for."

"Jesus came to tell us that God gave these gifts to us because He loves us."

"He came to tell us that He loves all the other people in all the world just as He does us."

He came to tell us that He wants us to use His gifts so that all the people in all the world will be better and happier.

So He tells us why God gave the gifts and what we can do with them. Because He has shown us these things we call Him Our Master. And that makes Jesus Christ the best of God's gifts to us."

Memory Gem:

"Better than all the Christmas gifts any of us can know, is the gift of Jesus to the world, many, many years ago."

Rest Exercise: Emphasize the thought of sharing with the unfortunate, such as decorating a tree for a sick child. Have the children suggest what to put on the tree then pretend to decorate it.

Songs for the Month: "Little Gifts Are Precious;" Kindergarten and Primary Songs, Frances K. Thomassen, p. 20. "Luther's Cradle Hymn," D. S. S. Song Book, p. 214. "Once Within the Lowly Stable," Patty Hill Song Book, p. 33.

Second Sunday, December 9, 1928

Lesson 71. The Birth of Jesus

Text: Matt. 1:18-25; Luke 1:26-38; 2:1-7. "Sunday Morning in the Kindergarten," Lesson 71. "Jesus the Christ," pp. 79-92, 102.

Objective: The more we love the more we are willing to serve, and the greater our reward.

Such wonderful love our Heavenly Father has for us; and how well He proved that love when He sent His only Son down to earth to show us how to love one another; how to be kind and helpful. If we are willing to follow His example, we can return to our Heavenly Father with our hearts full of joy and happiness.

Gem: Same as for last Sunday.

Rest Exercise: Emphasize the thought of sharing with the unfortunate, such as decorating Christmas tree for the sick, sharing toys with the poor.

Third Sunday, December 16, 1928

Lesson 72. The Story of the Shepherds

Text: Luke 2:8-20. "Sunday Morning in the Kindergarten," Lesson 72.

Objective: The more we love the more we give.

Suggestions: Remember, it isn't the cost of the gift that counts, but the love that goes with it. Bring out in the story the love that the shepherds showed for their sheep, and that they wanted to give Jesus something which they themselves loved dearly.

Gem:

Little gifts are precious,

If a loving heart

Helps the busy fingers

As they do their part."

Rest Exercise: Same as for last Sunday.

Note: Unless the Story of "The Visit of the Wise Men," Lesson 73, can be given next Sunday as part of the Christmas program, combine it with to-day's lesson.

Fourth Sunday, December 23, 1928

Christmas Program

Suggestive Stories: "Why the Chimes Rang;" "The Great Walled City;" "The First Christmas;" "Christmas in Other Lands."

Fifth Sunday, December 30, 1928

Lesson 74. Jesus in the Temple

Text: Luke 2:22-39. "Sunday Morning in the Kindergarten," p. 231.

Objective: The more we love the more we give.

Suggestions: Note carefully the lesson approach, as it is given in our text, "Sunday Morning in the Kindergarten."

Discuss with the children, our Church custom of having the babies named and blessed in our Fast Meetings.

Gem: Review both gems of the month.

Rest Exercise: The one suggested in the text, p. 231.



This Department conducted by Harrison R. Merrill, Brigham Young University, for General Church Board of Education

The Importance of Proper Assignments

Every person who has ever taught school or classes in the Church has some

dim idea, at least, of the importance of making proper assignments. Such persons know how very easy it is for pupils to misunderstand the assignment and to

get completely lost in attempting to follow out their vague ideas concerning it.

It was probably because the Commissioner of Education of the Church sensed the importance of proper assignments that he asked Professor L. John Nuttall, dean of the College of Education of Brigham Young University, one of the best trained educators in the West, to discuss in the recent convention of seminary men and theology teachers of the Church schools the subject "Supervision of Study Through Assignments." The paper which Dean Nuttall presented at that time will be published by the Church in bulletin form later and will be available to the teachers of the Church. Excerpts are given here as advance information on the subject.

Dean Nuttall says: "An assignment is a guide given to students whenever they begin work on a study problem. It is formulated generally by the teacher and accepted by the students as worthwhile and possible of achievement.

"The first implication of such a definition is the presence of an assignment preceding all study work. This means that before students begin work with the teacher in a classroom they have an assignment to guide them through the hour's work. It means that before they leave the class period to do home or study-room work, they have assignments to guide them.

"The second implication of this definition is that the merits of assignments are to be judged by the guidance value in securing efficient learning and not alone by their time-consuming power. To have this guidance value, assignments must be complete and must be accepted by the students as worthwhile and must be adapted in their difficulty to the study conditions under which they are to be prepared.

"It is evident, therefore, that the nature of assignments will vary as the nature of the learning aim varies and as conditions under which the studying is done will vary. Before assignments can be adopted, their characteristic elements must be known. The faults of present assignment procedure are given by Dr. Karl R. Douglas, in his "Modern Methods in High School Teaching" as follows:

"That the assigned work has not challenged them (the pupils); that it was not interesting; that they did not know definitely what was expected; that they did not know what to look for or what to

emphasize; that they had not been given adequate explanation and instructions; that the assignment has not been adjusted to individual interest or capacities; and that the tasks set were so indefinite that the possibility of definitely checking up on them in the recitation was not great."

Dr. Douglas, according to Dean Nuttall, accounts for these defects by two factors: "Lack of sufficient time in which to make good assignments, and lack of well developed technique for assignments.

"Constructively," Dean Nuttall continues, "he (Dr. Douglas) outlines the elements of good assignment procedure by saying: 'There are three important factors conditioning the effectiveness of any given assignment: first, the degree to which the assigned activities, if adequately carried on, will contribute to the desired improvement of the pupils; second, the degree to which the assignment is adjusted to the powers of the pupil; and third, the degree to which the proposed activities are certain to be carried on by the pupils, or, in other words, the degree to which the assigned work engages the attention and interest of the pupils.

"With the above considerations in mind, we distinguish five direct functions of assignment:

"1. To connect the new work with that which has just been completed and to introduce the new work.

"2. To give a clear idea of what is to be done, and the standards by which the work of the pupil is to be judged.

"3. To give the pupils that amount of assistance, direction, explanation, and suggestion which will enable them to spend their time most profitably.

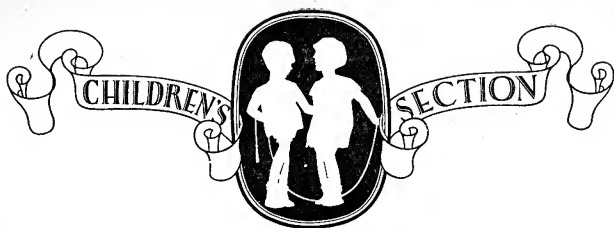
"4. To arouse in the pupil a favorable attitude toward attacking the assigned work.

"5. To regulate the daily work so that the tasks assigned are adjusted to the time, ability, and opportunity of the students to do them."

The paper contains many of the problems which face the teacher whenever an assignment is to be made and points the way to their solution, but sufficient is given here to impress Religion Class teachers with the importance of the assignment and to give some suggestion as to what a good assignment ought to be.

"There is no truth that has not its source in the author of all truth."

—Dr. Karl G. Maeser.



A Glimpse of Long Ago

BOOK OF MORMON STORIES FOR THE
HOME

By Leah Brown

CHAPTER 17. HOMEWARD BOUND

The day dawned clear and bright. In their eagerness for the merry sport of coasting over the great white coverlet which old king winter had so thoughtfully spread out before them, the children had almost forgotten the sad parting with their ancient friends whom they left upon the battlefield. But evening brought them all together again at the great hearth.

"Grandpa, now that we have bade the Nephites goodbye, is our journey ended, or will you take us somewhere else?" asked Gertrude.

"We are not home yet," said Grandpa. "Would you like to make the return trip tonight?"

"Yes, yes," cried the children together.

"All right," said grandpa, "we shall leave the Lamanites fighting among themselves, and begin our homeward journey. As our course will take us back across the ocean, we will pass through the land where Christ was crucified. Many, many years have passed since then, and during those years there has been much trouble. The Apostles who were teaching the Gospel, and the saints who received the message of truth, were persecuted by their enemies."

"I wonder why they were always

persecuted when they did right," said Dora.

"This is one reason why those saints were persecuted," said grandpa. "In that part of the country it was the law that every good citizen must offer sacrifices to their Emperor, whom they worshiped as their god. When the people joined the Church of Christ, they no longer worshiped their ruler in the old way, but they, too, increased so rapidly that it made their ruler angry. Finally he could see that the people would rather belong to the Church of Christ than to the old church, so he formed a Christian Church to which all could belong. But they still had much trouble which we will not stop to see. Would you like to visit the man who is about to start on his first voyage across the ocean?"

"Oh, yes. Is he going to the Promised Land?" asked Gertrude.

"He doesn't know anything about the Promised Land," said grandpa. "The people have never sailed very far out on the ocean, for they think it is full of monsters that will swallow them up. Then, too, they think the earth is flat and if they sail too far they will come to the edge and fall off. When this man, whose name was Columbus, told the people that he was going to sail, they thought he was crazy."

"Where did he want to sail?" asked Gertrude.

"I'll show you," said grandpa, holding up an apple. "This green side, we will play, is the land, and this red side is the water. The people we are

visiting lived on this side of the land. For a long time they had been trading with the people who lived in India away over here on this other side. But they had a hard time bringing their things across the land, so Columbus decided to see if he could get to India by sailing across the ocean."

"Oh, I see!" exclaimed Gertrude. "And where is the Promised Land?"

"It is a continent which he did not know anything about, away out here in the ocean," said grandpa.

"Oh, grandpa, I'll bet when he sailed he went to the Promised Land," said Dora.

"That is just what he did," said grandpa, "but he thought it was India, so when he saw the Lamanites he called them Indians. They were a fierce looking people. Their skin was dark, their heads shaved, and their clothes were made of the skins of animals. They were divided up into many tribes, with a chief as a ruler of each tribe."

"How did the Lamanites treat the people who came across the ocean?" asked Ned.

"At first they were quite friendly," said grandpa. "But when the people discovered that it was not India they had found, many came here to make their homes. This displeased the Lamanites, or Indians, and often they killed the white people and burned their homes."

"I would think the people would have been afraid to come," said Dora.

"Of course they did not like war with the Indians," said grandpa, "but this new land offered to some of them the joy of freedom that could not be found in their old homes. So they were willing to risk their lives for their happiness and the happiness of their children."

"What made them unhappy in their old homes?" asked Gertrude.

"The people there were all forced to belong to one church," said grandpa. "Many people disliked the teach-

ings of this church, and broke away and made churches of their own. But whenever they did this they were persecuted very cruelly. So some of them came over to the new land to find homes where they could worship God as they wished without being persecuted. They were called Pilgrims."

"Why, we heard about the Pilgrims in school!" exclaimed Dora. "It was they and the Indians who celebrated the first Thanksgiving Day. But I didn't know then that this was the Promised Land and the Indians were the Lamanites. Did any other people come to make their homes in the new land?"

"Yes, many people came because they wanted to get rich," said grandpa. "At last so many came that there grew to be a great nation known as the United States."

"Why, grandpa, we live in the United States, don't we?" exclaimed Ned.

"Yes," said grandpa, "they call the Promised Land America, and the government which they organized is our own United States."

"Good! We are almost home!" shouted Ned and Dan in a chorus.

"Yes, we are almost home," said grandpa, "but there are a few very interesting things we must see before our journey is ended."

"All right, we are ready!" exclaimed the children with renewed interest.

"There were now many churches all professing to believe in Christ," said grandpa. "Let us follow the crowd that is going to the great revival where the ministers of all those churches are going to preach to the people. What a confusion! On every hand is heard the cry: 'Lo, here is Christ! Come unto Christ and be saved!'"

"How could anyone tell which church they wanted to join?" asked Dan.

"It was hard for them to decide," said grandpa. "In one congregation

was a little boy who was greatly puzzled. 'Surely they can not all be right,' he said to himself. 'And how am I to know which one is right?' He was a very good little boy, just fourteen years old. All his life his mother had taught him to read the Bible, and he loved it very much."

"Which church did he join?" asked Dora anxiously.

"He decided not to join any until he found out which one was right, so he left the meeting and went home. That night, as he was reading the Bible, he came to a passage which said: 'If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him.' 'I lack wisdom,' thought the little boy, 'for I do not know which church is right.' So early the next morning he went out all alone in a beautiful grove where no one could see him and knelt down to pray."

"Oh, grandpa, wasn't this little boy Joseph Smith, that we heard about in Sunday School?" asked Gertrude.

"Yes, it was our own boy prophet," said grandpa. "Did your teacher tell you what happened when he knelt down to pray?"

"Oh, yes. She said that after he had prayed for a while, Heavenly Father and Jesus came from heaven and told him not to join any of the churches because they were all wrong. But they told him that if he would be a good boy, Heavenly Father would let him organize His true Church. And just think of it, he was only fourteen!"

"Wouldn't it be nice to have the true Church of Christ on earth again?" said grandpa. "Is that all you know about him?"

Ned looked up eagerly. "My teacher said that one night after that, while he was in bed, an angel came from heaven and told him about some gold plates that were hidden in the Hill Cumorah."

"Do you know what the angel's name was?" asked grandpa.

"I do," said Dora. "His name was Moroni. And I'll bet it was the same Moroni that was hiding from the Lamanites while he finished writing on the plates."

"You are right," said grandpa, "And Heavenly Father sent him to tell the Prophet Joseph about the records so that the people might learn about those people who lived here so long ago, and so they might know who the Indians are. The Angel also told him what he would have to do before he could organize the true Church of Christ."

"I'll bet it would be hard for him to organize a church when so many people thought they already had the truth," commented Gertrude.

"Yes, it was hard," said grandpa, "for although he gained many friends, and many good men and women joined the true Church of God, he also had many enemies who treated the Prophet and his people very cruelly."

"Yes, and teacher said they even put the Prophet Joseph and some other good men in prison and then killed them," said Dan excitedly.

"That is true," said grandpa. "The wicked men thought that if they killed the Prophet Joseph, it would put an end to the Mormons, as they called them. But it did not. They could not stop the work of the Lord. The people chose Brigham Young to be their president; then with Heavenly Father to guide and bless them, they came away out west to the Rocky Mountains where they could build their homes and worship God in peace."

"We learned about that in Primary," said Dora. "We built the whole trail of the pioneers from the time they left until they landed in Salt Lake Valley."

"Then we are home at last," said grandpa. "And how glad we are to be back to our mountain home with the Saints of God."

"Hurrah! for our beautiful mountain home!" shouted Ned.

"Yes, our mountain home is beautiful," said grandpa. "I wonder what jewels you have found on your journey, to help you to live lives as clean and pure and wonderful as the mountains we love so well."

"Let us think about them all and tell you tomorrow night," suggested Gertrude. "Then after you go home and we have our fireside meetings with just papa and mama, we'll get them to tell us all about the Prophet Joseph and the things he taught."

"That is a good plan," said grandpa, "for everyone should learn of the wonderful things he taught."

Note: The preceding chapter is given to connect the two Gospel dispensations; also as a foundation for the study of Church history. Read I Nephi, chapter 13.

OUR MOUNTAIN HOME

Hurrah! for our grand and glorious home

With mountains tow'ring high;
Where breezes from the snow-capped peaks

Kiss sunbeams from the sky!

We're back again, dear mountain home,

From lands of long ago.
We learned the wondrous history
That lies 'neath caps of snow.

We learned to love thy ancient past,
Dear mountain home so grand,
For you were to those long ago,
A sacred Promised Land.

And while returning from the past
That we all learned to love,
Saw how the world had lost the light
Of Truth from heaven above.

We saw Columbus sail the seas
Straight to thy blessed shores.
We saw, too, a great nation grow—
Our U. S. A., and yours.

Then to this darkened world below,
We saw God send a light
That shows the way to heaven's gate—
A pathway clear and bright.

And now, dear mountains, 'neath thy peaks

Truth's banner is unfurled.
So let thy gentle breezes blow
Its message to the world.

And while within thy valleys grand
We dwell beneath God's care,
Let us, O glorious mountains high,
Thy peaceful blessings share.

For we came back, dear mountain home,

From lands of long ago;
And we do love thy history
Beneath those caps of snow.

(To be continued.)

Jimmy's Hallowe'en Scare

By Glen Perrins

Hallowe'en eve found Jimmy huddled against Trixie, his fluffy white dog.

"Let's move, Trixie," said Jimmy. "I'm getting the creeps. Wish I had never thought of this original Hallowe'en stunt!"

The clouds darkened the moon and Mummy Hill was clothed in a somber veil of black. A fog hung over the country as a shroud. The crepe-like atmosphere seemed to be a warning of the return of "haunts" to that mysterious, dismal place.

The previous night, as Jimmy had helped his brothers and sisters carve out grotesque faces in the Hallowe'en pumpkins, he decided that he was too old for such "childish" sport—he was now almost fourteen.

"I'm going to do something bigger and braver on Hallowe'en," Jimmy bragged as his knife zig-zagged a rugged edge for a pumpkin mouth. "I'm going to—going to—"

"To what?" asked one of his play-

mates. "To frighten girls with pumpkins and sheets?"

"No—no," replied Jimmy. "I'm going—going to scare some real, honest-to-goodness ghosts."

"Aw, I don't believe in them," said his friend, bravely.

"Neither do I," said Jimmy. "But what do you suppose is causing those lights and noises in the haunted house on Mummy Hill?"

"You mean in the old home, Twin Chimneys?"

"Sure," Jimmy answered. "Perhaps it's spooks."

"Well, I dare you to scare the spooks."

Jimmy, though he was just a little fellow, bravely accepted the dare. But now, as he and Trixie shivered in the darkness on Mummy Hill he wished he hadn't done so. The old house had a sinister feeling for all who chanced to be near it at night. Weird sounds came from Twin Chimneys—some said it was the wind whistling through the rafters.

"I wonder where the ghosts are to-night," said Jimmy to Trixie as he moved cautiously toward the haunted house. He recalled how a week before Hallowe'en, a private detective had encountered a "haunt" near Twin Chimneys and was struck on the head.

The detective had been searching for a \$5,000 strand of diamonds which had been stolen and claimed to be hidden near here.

The old house was barred. One of the doors on the inside banged incessantly. There was not another sound, however, and Jimmy, after lifting Trixie in through a window, bravely crawled in after the dog.

The spooky and haunting atmosphere of the musty room greeted his nostrils.

He didn't know whether he was going to say "boo" to a ghost or not. He swung the flashlight about the room, trembling.

Suddenly on the floor beside him,

Jimmy saw a painting which had always hung on the wall. He looked up where he had seen the picture hanging when he had visited Twin Chimneys in the daytime with the crowd of boys. There, on that dusty wall, that had been carefully concealed by the picture, was a tiny switch.

"Perhaps it is the light switch," said Jimmy to himself.

His hand trembled as he stood on a box and pressed it. He shivered at the mysterious, grating sounds which came from above. Down—down, down came the grating noise. Were the spooks descending upon poor Jimmy for his boldness? He huddled against Trixie. Beads of perspiration stood out on his forehead. But he was brave enough to stick it out.

Perhaps it was because he was too frightened to flee.

The grating sound came to a stop beside him; and then, almost instantly one of the "solid" twin chimneys beside him swung open. He could see nothing in the dim darkness of the room, however, except the hollow chimney with its door-like entrance.

No spooks, Hallowe'en or otherwise came out.

His scare quieted and for many silent, trembling minutes, Jimmy waited. Then he and Trixie dashed for the window and out into the open, tumbling safely in front of twin chimneys, and running for all they were worth down Mummy Hill.

"I've had enough Hallowe'ening and scaring spooks," he told his companions who awaited him.

Safe home he told his parents of his discovery in twin chimneys the haunted house.

"We'll get the sheriff tomorrow and investigate," said Jimmy's father.

The day after Hallowe'en was a momentous one for Jimmy. It was learned that the switch controlled an elevator in the hollow chimney—it was this that made the mysterious grating noise above Jimmy,

Taking the elevator, Jimmy's father and the sheriff found in the top of the haunted house a secret attic, the hiding place of the phantom thief. And more, they found the \$5,000 strand of diamonds hidden in a small box-like safe, the hiding place of the thief.

"And you get part of the \$500 reward offered for the finding of the diamonds, Jimmy," said the sheriff.

"Whee-e," said Jimmy. "But I wouldn't be scared like that again for a thousand!"

How Jarius was Made Happy

(A true story.)

By Mrs. Alice Morrill

In the country where Jesus lived, and taught, and went about doing good, was a city called Capernaum. Capernaum was near the north side of the beautiful lake called "Sea of Galilee."

In one of the homes of Capernaum there was much sorrow. It was the home of Jairus, who was one of the officers in the great Synagogue, or church. Sorrow was in Jairus's home because his dear little girl was very, very sick. The little sick girl was twelve years old, and her father and mother loved her just as dearly as your father and mother love you. It made them sad to see her lying there so pale and helpless, instead of running about and playing in the gardens and among the trees of Capernaum as they had always seen her do before.

There came a day when she was much worse, and the parents and all the friends and relatives were crying because they thought that she would die. Jairus went out of his little girl's room, and away out of the house. I think he must have been praying that his little daughter might not die.

It happened on this same day, Jesus

was returning to Capernaum. He had been away teaching and helping the people all on the other side of the lake, but was coming back.

As the Savior came near, Jairus saw Him and ran to Him, and throwing himself at the Savior's feet, begged Him to save his little girl's life—not to let her die.

Jairus said to Jesus, "I pray Thee, come and lay Thy hands on her, that she may be healed; and she shall live."

But just as Jairus was asking so earnestly for Jesus to come to where his little girl was sick, messengers from her bedside came hurrying to Jairus and told him that his little girl was dead, and there was no need for Jesus to come and administer to her.

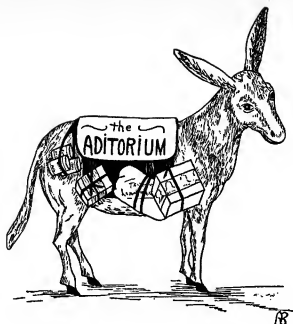
But Jesus turned to Jairus and said, "Be not afraid. Only believe."

Then Jesus took with Him three faithful men—Peter and James and John and went to the little girl's home. When he went in, he found all the family and others crying. He told those who were grieving not to weep any more because *being dead* was like *being asleep* to those who had the power of healing. But some of them did not believe what he said. They did not think that the child could be raised up, and made well.

Then Jesus sent away all those who did not believe, and went into the room where the child was lying, taking with Him only Peter, James and John, and the faithful father and mother.

Jesus went to the place where she was lying and took hold of the little girl's hand; then, with His wonderful power He said, "I say unto thee, Arise." And she arose and stood upon her feet and walked.

Then that father and mother had their little girl again—not dead, but *alive* and *well*.



There was once an admiral Plunket
Whose sweetheart prepared for him
JUNKET

She said: "It is good
Light and delicious food,
But remember your manners:
Don't clunk it!"

If little Miss Moffet, who sat on a tuffet eating her curds and whey could have foreseen how that simple dish would evolve in the progress of time, she would have been so lost in thought that twelve spiders would not have made her jump!

We now serve our grandmothers who once ate curds and whey, a delicate, any flavor they desire, digestible concoction of endless variety called "JUNKET," an almost unknown word forty years ago in this country.

When Christian D. A. Hansen founded his laboratory in Copenhagen some fifty years ago, he made available to the world the findings of his scientific study. Milk, long since established, the world's one perfect food, excelling as it does practically all others in the variety and quality of materials required by the body, was used

as a basis. The tissue builders, proteins the vitamins A, B, C, and D, food elements now known to be necessary for the maintenance of health and normal growth were thus preserved. Various diets for invalids are now as easily prepared as the diets of normal, healthy children—children to be kept healthy—are. The milk basis makes JUNKET a valuable addition to the diet of the tubercular, or ulcerated stomach, or intestinal troubled individual.

"Junket" has become a name peculiar to the products of the Chr. Hansen Laboratory, Inc. These include Junket Brand Buttermilk Tablets as well as Junket Tablets, Flavored Junket, and Junket Brand Pure Food Colors. While "Junket" is used as a trade name, it has become familiarly known when applied to the milk dessert prepared with our Junket Tablets or Flavored Junket.

Said Billy, devouring his JUNKET
"You just should have seen how Sam
sunk it!"

A man's diet this is—
It's not just for sissies,
I never said so, nor yet 'thunk' it!"



The CHILDREN'S BUDGET BOX



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

- Best original verses of not to exceed twenty lines.
- Best original stories of not to exceed three hundred words.
- Best amateur photographs, any size.
- Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

A Letter

Dear Editor:

I have just finished reading the Book of Mormon and I can truthfully say that I have enjoyed it. I can recommend it to every Latter-day Saint boy and girl. It is a wonderful book which has strengthened my faith and given me a truthful testimony. It has been proven in every way to be true and its likeness to the Bible in some chapters proves to me that it is the word of God.

My ambition is to some day be a missionary, so I can carry this wonderful book of truth to the people who do not believe and prove to them its truthfulness and that it came from a righteous source.

I hope every boy and girl will read this book and enjoy it as I have done.

Age 13

Elaine Mitchell,
Silver Bow, Montana.

Robin Redbreast

The robin sings a merry song,
He sings and sings the whole day long;
He built his nest in our back yard,
He worked and worked so very hard!

His little mate is waiting in the tree,
They have tiny birdies, one, two, three!
Soon these birdies will learn to fly
Up into the clear blue sky.

Age 8

Neola Cox,
Box 11, Blackfoot, Idaho.



BY ETHEL JONES

1329 Wasatch Ave.,
Salt Lake City, Utah

Age 12.

May Day in Mexico

Mexicans celebrate the 5th of May because on that day one of the biggest battles for the Independence of Mexico was won by Benito Juarez and his brave followers in 1856.

At daylight they fire salutes. At 10 o'clock in the morning they have a program. A Mexican man gives an oration and some Mexican girls sing the "National Air." Then the school children give songs and recitations. About noon they have drills and demonstrations by the Mexican soldiers. In the afternoon they have bull fights. Each Toreador or man who fights the wild bulls has a queen who sits above the ring and watches and applauds him for his bravery. They also have music by a band or orchestra all day.

At night they have a dance and fireworks. They dance all night.

We, the people of the "Mormon" Colonies, on that day, go to a pretty grove near by and have a nice program of an oration, songs, recitations, etc. We always take our lunch and eat in groups under the trees. In the afternoon we have races and different kinds of sports for old and young people and children. At night we have a nice quiet dance and enjoy ourselves very much indeed.

Age 11 Mae Moffett,
Colonia Dublan, Chih. Mex.

The Bluebird

Hear the dear Bluebird up in the tree,
Listen! he's singing a sweet song to me.

He is so happy, so glad and so gay,
Hush, children, don't scare him away!

For then he would fly right out from the tree,
And never sing more for you and for me.

Age 8 Charlotte Webb,
Pinedale, Arizona.

Billy Bunny Makes a New Home Fire

Mother Bunny called her two children together.

"I have to go out and get something to eat," she told them, "and I want you to stay in the house or the old cat will get you."

"All right, mother," said Bobby, "Good-bye."

"Good-bye, dear."

Mother Bunny went out and closed the door.

As soon as she went, Billy slipped out of the back door, before Bobby could see him. He went straight to Farmer Smith's garden. There he dug a deep hole. It was a fine place to live. The next day he went home and told his mother about it. They went there to live where they could get plenty to eat.

Age 10 Portia Salisbury,
Orem, Utah.

Just Heaven

I often think of Heaven—
Oh, that grand and glorious place!
Where we shall all meet some day
And behold the Savior's face.

Our trials will there be over;
Temptations, too, will cease.
We will live up there forever,
In love and joy and peace.

Age 11 Mildred Pauline Ginn,
No. 7 Hoyt St., City View,
Greenville, S. C.

Johnny Bear's Disappointment

Johnny Bear was a very good bear.
He lived in a little hole back in the mountain with his mother.

One day Johnny Bear wanted to get some honey up in a tall tree near by, so he climbed up in the tree with a little bucket and went way back in the hole. There he got the honey in his pail and was just ready to leave when all of a sudden Johnny began to

scream for his mother to come quick, for he couldn't stand it much longer.

His mother came as fast as she could, and went to reach the pail of honey from Johnny, who was up in the tree. Johnny, thinking his mother had hold of the pail let loose and down went the honey and spilled upon the ground, which was sure a disappointment to poor Johnny.

Age 12

Myrtle Henrie,
Delta, Utah.



By Aretha Kearl

Age 16.

Laketown, Utah

"Bruce"

Through the fog on a November morning, conversation drifted off through the silence.

"We are fifty miles from Mount Halcon, and we will have to rush our dogs along pretty fast to reach there before night."

"Which of these bags do you want, Jim?"

"The black one."

"All right."

Then silence ruled over the vast do-

main of snow and roarless rivers. Snowbird's wings could be heard as they cut the air. Soon silence was entirely overthrown, when the strong voices of men urged their dogs to the start.

"Mush ye devils, mush!"

At this sharp command the creaking of sleds was heard. The leader of each team brought his follower to a fast trot, when he barked and growled. There were nine teams, and progress was made fast, until the valley of the Tananan river was reached. Here marshy wastes brought the teams to a slow dog trot.

Here men cursed, and looked at their watches to see what time it was. Here, too, dogs sniffed the air and seemed to sense danger.

"Bruce," a powerful "Malamute" dog and leader of the first team slowed down and stopped, refusing to go any farther. His master walked to the front of the team, and to his surprise he found he was only three yards from the bank of what seemed to be a moving mass of ice.

"Jack, turn back, double quick time."

Hardly had his command been obeyed when the ice he was standing on ten minutes before broke and soon crumbled up in the river. Dogs and men now seemed alert, ready for any new danger that might arise. A new danger arose—severe cold.

After an hour of nervous watching, men and dogs moved farther back to rest, the fog began to rise and cold winds set in, bringing sleet with it. All hopes were lost of reaching Mount Halcon that night.

As they couldn't cross the river, they set up their tents and began the preparation of supper, all unaware of what tomorrow would bring.

The smell of frying bacon seemed to cheer the downcast souls of hungry men, and also tickle the nostrils of a lone wolf. A long drawn cry pierced the air and aroused the fighting tem-

per of a massive figure of the dog teams.

Jim Jackson had wagered a bet with his pals, that his leader could kill any wolf he ran across. Now was the chance for the dog to prove its fighting ability.

"Sic 'em, Bruce."

A streak of white dashed from the dog tent, and soon snarls and yelps drove silence away in fear. Which would succeed, the wolf or Bruce?

They are clutched together in death defying grips, now they part, again they spring into action, and again. "Bruce" emerges victorious. The hoarse breathing of both fighters could be heard at the camp, fifty yards away. With a last long breath, and a pitiful look at the cruel world, a sorely wounded wolf left mortality. A bleeding and whining dog came back to camp, to be doctored and left undisturbed for the rest of the day.

Supper was eaten in silence while through the thoughts of every man raced the scenes of the battle. It was the blood curdling yelps that sickened the men and they were soon in their sleep as the third vision of the fight came to them again.

Morning dawned with a layer of snow and ice and signs of snow for the day. "Bruce" was the first to show signs of life at camp, and after a few barks and whines his master crawled out of the sleeping tent and built a fire, after which he started to prepare breakfast. By nine o'clock breakfast was finished and preparations for travel were taken up.

After a careful examination it was decided that one man would cross the river with his team and pull the other sleighs across.

Jim Jackson volunteered to do this and with his mighty leader and team, crossed the river, and prepared to pull the sleighs over the thin layers of ice. Each man fastened anything that was loose securely to his sled and awaited his turn to be pulled across. After

all the sleighs had been pulled across, one at a time, each man was helped across the river. To assure safety, the long rope that had pulled the sleighs was tied about the man's waist, then when the word was given he ran across the river. The dogs were sure and crossed safely.

After an hour's preparation, the group of sleighs started for Mount Halcon, thirty-five miles away. Snow began to fall ten minutes after the start and when they were five miles from Mount Halcon, the snow began to block their travel. Each step took them farther into deeper snow and soon both dogs and men were struggling to reach the white pass.

The Athabaskan Indians had broken trails to and from their neighbors houses, and when the sleighs reached the trails all speed was put into action and the village was soon reached.

Jim Jackson told of the fight and to honor "BRUCE," the sled party was named after him.

Five days later, after repairs and rest the "Bruce" supply party left Mount Halcon for Yukon, Alaska.

Age 14

Blanche Johnson,
Preston, Idaho.

Summer Vacation

Oh boy! I'll surely have some fun,
When school is all out and our lessons
are done.

I'll swing and swing 'till the hammock
breaks,

Then I'll scoot around town on my
roller skates.

I'll get in hoop skirts and think I am
fine,

I'll have a lace trail on and a robe of
ermine;

I'll have a gold crown pressing down
on my head:

I'll go to a banquet and there be well
fed.

Age 11

Lenore Reid,
P. O. Box 375, Manti, Utah.

"An Indian Scare"

Some years ago my great Grandpa was herding the people's sheep in a little canyon ten miles away from the settlement. His family also camped with him.

One day while he was away tending his sheep, and the family home alone, three buck Indians came to the tent and walked in, helped themselves to bread, butter, cold meat and also drank a pan of milk. Great Grandma was very frightened, also the children, for the Indians had been drinking fire-water and acted very mean.

Just at that time Great Grandma looked out of the tent and a man was coming with an ox team and wagon. When the Indians saw the man they jumped on their horses and rode away, for which they all were very thankful.

Age 11 Merline Wells,
R. F. D. No. 1, Box 259, Provo, Utah.

Friends

We have a little puppy dog,
His fur is smooth and sleek;
But one day he got lonesome
And a playmate he did seek.

Our puppy found a playmate,
It's a little yellow cat;
The dog is friendly to her,
And never makes her "scat!"

In the evening on the floor
Together they roll and play,
And when they both are tired
Under the stove they'll lay.

Pussy leaps at doggy's head
As if she's very rough,
But if you'll watch a moment
You'll see its all a bluff.

For they are the best of friends
And live and play together;
We should all take after them
And be friends with one another.

Age 11 Bessie Pack,
465 N. 1st East, Logan, Utah.

A Fourth of July in Norway

On the fourth of July, U. S. Minister Swenson invited all Americans in Oslo to attend a reception he was giving that afternoon from 5 to 7. To us it felt almost like home to be again on American soil.

A large German Police dog was guarding the premises, and to my joy was safely chained to his kennel.

A part of the grounds was planted with beautiful flowers, trees, arbors, and vines, while the rest was left in its native state. The home is a large spacious building, with hardwood floors and many beautiful paintings on the walls.

Mr. Swenson seemed glad to see so many present; for he was unveiling a bronze bust of himself which he had received from his Norwegian friends in America.

We enjoyed the cake and punch served, and our walk under the stars and stripes.

Age 13 Lorenzo W. Anderson, Jr.,
Osterhaus gt. 27, Oslo, Norway.

Our Twins

What does it take to make a racket?
Two little boys in pants and jacket,
Ervin Orville and Irben John,
All the day the racket goes on.

What does it take to make home love?
Two little boys as white as a dove,—
Their hands and face and neck and ears;
I hope they will live for years and years.

Age 10 Beth Thayne,
Colonia Dublan.

The Lord's Voice

Whenever the Lord calls me,
I'll tell the earth good-bye.
I'll go to meet my Savior,
To live there in the sky.

Age 8 Cora Naomi Ginn,
7 Hoyt. St., City View, Greenville S. C.

The Priesthood

I believe the order of the Holy Priesthood is the link in the chain that binds us in this world to God.

We are ordained by true ministers of the Gospel. The purpose of the order of the Holy Priesthood is for the edification of the Church and the perfecting of the Saints that they may live in unity with God and man while on this earth and for the glory of His son Jesus Christ.

I believe that I have received blessings because I am permitted to receive the Priesthood. God, for some purpose which I know not, has called me for the Priesthood and in due time the purpose of my calling will be made known to me.

I believe that through obedience of the laws and ordinances of the Gospel we will all receive blessings. I believe the order of the Priesthood and all its blessings will continue on the earth till all people shall acknowledge Christ.

Age 13 Clyde Evans,
365 N. Main St., Memphis, Tenn.

A Fighting Horse

Uncle had brought Jim a horse so fine,
He said he could ride it for his age
was nine.

It had a saddle white and gray,
And on this horse Jim used to play.

One day when Jim had gone to school,
His horse had a fight with a long-
eared mule;

The mule would bite and start to kick
Enough to make an elephant sick.

When Jim came home from school
that night,

He found his horse in terrible plight;
The mule was in the other yard,
Very peacefully eating hard.

And Jim will tell you unto this day
How to make your mules in the barn-
yard stay,

And not to eat his horse's hay.

For that is the thing that started this
fight

That put Jim's horse in this terrible
plight.

Mother

I'm glad I have a mother true,
To help me in the things I do;
To cuddle me when I'm tired and hurt,
And wash my clothes when they're
full of dirt.

I hope she'll live to seventy,
To watch and guide and comfort me.

The above two poems by
Age 8 David Wood,
Raymond, Alberta, Canada.

The Brighter Side

The sun is shining somewhere,
Though it may not shine on you,
And though your clouds look dreary
Somewhere the skies are blue.

Your bright hopes may be shattered,
Your fond dreams may be gone,
But brighter dreams and hopes will
sure

Return to build upon.

There's a virtue in the darkness
And obscurity of night,
For its very dreary blackness seems
To make the dawn more bright.

Age 16 Howard Forsyth,
Hillspring, Alberta, Canada.

HONORABLE MENTION

Ethel Andrus, Ashton, Idaho
Don Borup, Paul, Idaho
Neta Brower, Ashton, Idaho
Theresa Burrell, Safford, Arizona
Lynn Griner, Phoenix, Arizona
Valeria Hardmon, Buist, Idaho
Nola Heppler, Richfield, Utah
Eva Holyoak, Geronimo, Arizona
Hazel M. Hummel, Chicago, Illinois
Genieve Lee, Woods Cross, Utah
Beth Rigby, Driggs, Idaho
Beulah Shelley, Joseph City, Arizona
Beth Tingey, Centerville, Utah
Orrin Wardle, Rockland, Idaho






The Merry Little Grig






and his Good Time.


Chapter x












PAST the  and down the road ran the  and far ahead he saw a  and in the  was a  and over the  was a  and in the  was a  with no

coming out of it. And lo and behold, it was the back  of the King's  ! "When I get to that " said the , "I shall find my Good Time!" But when he got to the 



, pop, it flew open and out came a fat cook with a big  in her  and her  as big as .














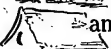













"Oho, Mrs. ,

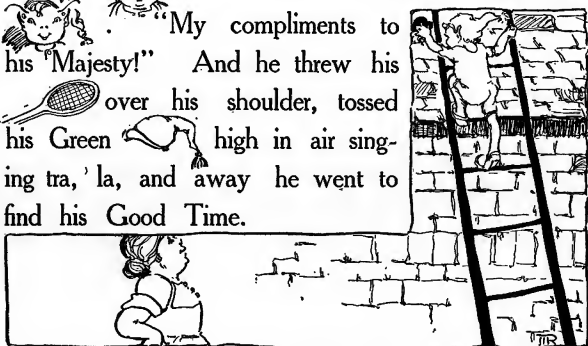
, "and why are your  so big?" "Because," said the ,

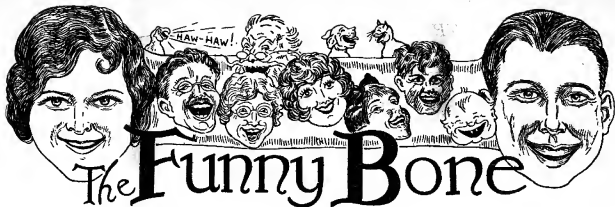
"the soup was all made with the  and the  and the  and the  and the  and the  for the King's dinner, and now

there is a leak in the  and the  comes down, drip, drop, on the  and the  won't burn and the  won't boil and the 

won't be made, and all the  are away at the circus, so they can't mend the  and when the

 strikes six and the  comes to the table
in his  and  and finds no soup in the
 he will be so vexed he will send me pack-
ing!" "Dear, dear," said the  "this will
never do!" and away he went to the 
and found a  and to the tool- and
found a lump of putty as big as your  and
up the  he went like a  and poked the
 into the hole in the  and stopped up
the leak. And the  stopped coming drip, drop,
on the  and the  began to burn and
the  began to boil and the  began to
laugh, and when the  struck 'six, there was
a  full of soup for the King's dinner and
a  full for the  "I thank you!"
said the  "Don't mention it!" said the
 "My compliments to
his 'Majesty!" And he threw his
 over his shoulder, tossed
his Green  high in air sing-
ing tra, 'la, and away he went to
find his Good Time.





A Sure Cure

"What cured Paul of arguing with his wife?"

"Arguing with his wife."

A Difference

Ma: "Jerry, haven't I told you never to play with that tough Tommy Jones?"

Jerry: "But we wasn't playin', ma, we was fightin'!"—Kansas City Star.

How Two Great Characters Differ

"What's the difference between Lindbergh and the patriarch Job?"

"That's easy; both had patience."

"No, no. Lindbergh is a manly boy and Job was a boily man."

Suppressed

Mrs. Jhones: "Yes, John, as I was saying, Miss Blank has no manners. Why, while I was talking to her this morning, she yawned eleven times."

Old Jhones: "Perhaps, my dear, she wasn't yawning—she might have wanted to say something."

A Tell-tale Telling

Ethyl—Hazel told me that you told her that secret I told you not to tell her.

Methyl—She's a mean thing! I told her not to tell you.

Ethyl—Well, I told her I wouldn't tell you she told me, so don't tell her I did.

English—As She Is Spoke

"Hello. Thatchu, Mike?"

"Sure! S'Mac, aint it?"

"Betcherlife. Whenja get back?"

"Lilwilago. Javagood trip?"

"Uh, huh."

"Whereju go, Mike?"

"Mishgun. 'Werjoo?"

"Sconsin. Javanyluck?"

"Uh huh. Whenreyuh comin' over?"

"Safternoon."

"S'long."

"Well, s'long."

—Blue Goose.

Another

"What's the difference between a fiddler and a violinist?"

"A haircut."

Oh, Lady!

Artist—My father offered me \$2,000 not to become an artist.

Fair Visitor—And what did you do with the money?

A Paradox

Frosh: "I know a man who says he can't sit down and he can't stand up."

Junior: "Well, if he tells the truth, he lies."

—Drexel Drexerd.

Following the Custom

Dentist—I'm sorry, lady; I just tore off a piece of your gum.

Patient—Oh, that's all right. Just stick it under the chair and I'll get it as I leave.

It's The Upkeep

"Since I bought a car I don't have to walk to the bank to make my deposits."

"Ah, you ride there?"

"No, I don't make any."

—Temple Topics

A Sedative

Doctor—Your husband must have absolute quiet. Here is a sleeping draught.

Wife—And when do I give it to him?

Doctor—You don't give it to him—you take it yourself.

Had One Good Quality

Wife—When you proposed to me you said you were not worthy of me.

Husband—Well, what of that?

Wife—Nothing; only I will say for you that whatever else you were, you were no liar.

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Fig. 2510

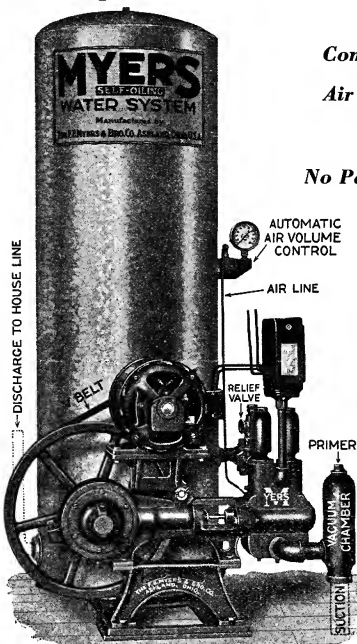
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300 Gallons Per Hour.

Floor Space 25" x 29" x 52" High.

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The air supply in the tank is controlled by the Automatic Air Volume Control. No personal attention necessary.

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